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The Princeton Seminary Bulletin

Vol. XLI PRINCETON, N.J., WINTER 1948 No. 3

Editorial	*Edward H. Roberts*	3
The Value of the Study of Church History to the Working Minister	*Norman Victor Hope*	5
Feed My Sheep	*Frank S. Niles*	11
At the Frontier	*John A. Mackay*	14
The Minister, the Man of One Book	*Robert E. Speer*	22
The President's Page	*John A. Mackay*	26
Princetoniana	*Lefferts A. Loetscher*	28
Alumni Notes	*Edna Hatfield*	33
Faculty Memorial Minute William Boyd Sheddan		37

BOOK REVIEWS

The Gilgamesh Epic and Old Testament Parallels, by Alexander Heidel	*Henry S. Gehman*	38
The Old Testament Interpretation of History, by Christopher R. North	*Charles T. Fritsch*	38
The Second Advent: The Origin of the New Testament Doctrine, by T. Francis Glasson	*Otto A. Piper*	39
The Authority of the Biblical Revelation, by Hubert Cunliffe-Jones		40
Christ—The Hope of Glory: Christological Eschatology, by William Childs Robinson		40
Bible Translating: an Analysis of Principles and Procedures, with Special Reference to Aboriginal Languages, by Eugene A. Nida	*Bruce M. Metzger*	41
The Great Certainty, by Canon Bertal Heeney, with the assistance of W. H. P. Hatch, *et al.*		41
The Interseminary Series	*Norman Victor Hope*	42
Primer for Protestants, by James Hastings Nichols		44
The Christian Doctrine of Grace, by Oscar Hardman		44
Councils of the Mighty, by W. H. Perrins		45
The Christian Heritage in America, by George Hedley	*Lefferts A. Loetscher*	45

World Christianity: Yesterday, Today, Tomorrow, by Henry P. Van Dusen — *J. Christy Wilson* — 46

Introduction to Iran, by Elgin Groseclose — 47

The Intellectual Adventure of Ancient Man, by H. and H. A. Frankfort, John A. Wilson, Thorkild Jacobsen, and William A. Irwin — *Edward J. Jurji* — 48

Major Trends in Jewish Mysticism, by Gershom G. Scholem — 48

Modern Trends in Islam, by H. A. R. Gibb — 49

The Heart of the Yale Lectures, by Batsell B. Baxter — *Andrew W. Blackwood* — 49

The Theory of Preaching, by Austin Phelps, abridged and revised by Faris D. Whitesell — 50

The Bishop's Mantle, by Agnes Sligh Turnbull — 50

Ten Questions. Bible Studies of The Oslo World Conference of Christian Youth — *E. G. Homrighausen* — 51

The Church and Christian Education, by Paul H. Vieth — 51

Physicians of the Soul, by Charles F. Kemp — 52

The Bible Today, by C. H. Dodd — 52

Mad or Muddled? by Porter Sargent — *J. Donald Butler* — 53

A Manual of Ecclesiology, by H. E. Dana — *Mickael Klinoff* — 53

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THE PRINCETON SEMINARY BULLETIN

Edward H. Roberts, Editor — Edward J. Jurji, Book Review Editor

HOW NOT TO BE DULL

DULLNESS is the unforgivable sin in the pulpit, or in the chair of the theological professor. The enemy, therefore, is bent on keeping us dull. He has spread abroad the lie that if a speaker or writer is interesting he must necessarily be shallow. The prevalence of this conception is illustrated by the remark of a thirteen year old boy who was reading a current historical novel of real literary merit. As his mother came into the room the boy looked up and said, "Mother, this book cannot be good literature, it is too interesting."

Many writers and speakers have demonstrated that one *can* deal with profundities and hold the attention of people at the same time. An obvious first requirement would seem to be clarity of expression. But not so long ago a very intelligent person wrote the following letter to the editor of the New York Times:

> "Will we ever be able to understand our university savants? Expressing themselves in technical language intelligible only to their fellow-experts, these great minds don't give us a chance to profit by their wisdom.
>
> "We laymen await their books with keen anticipation, but, more often than not, find little we can read with comprehension. If we turn to the latest work of the noted chairman of the department of religion at one of our leading universities, in search of new light on the problem of religious knowledge, we discover that he defines his own position as 'critical monistic realism' midway between 'overdogmatic mystical epistemology' at one extreme and 'epistemological idealism' at the other.
>
> "If we look to the writings of a world-famous philosopher and mathematician at another of our great universities for information about a logical system of general ideas we learn from him that 'in the becoming of an actual entity the potential unity of many entities—actual and non-actual—acquires the real unity of the one actual entity; so that the actual entity is the real concrescence of many potentials.' And so it goes in bewildering fashion down the list of intellectual leaders in economics, in biology, in physics, and in all the other departments of our first-rank American universities.
>
> "Great admirer though he was of everything American and proud possessor of honorary degrees from several of our largest universities, that distinguished man of letters, the late John Buchan (Lord Tweedsmuir) felt obliged to object to the American 'academic jargon, . . . which is hideous and almost meaningless.' Must we simply agree with him and let it go at that, or can we reform the literary habits of the members of our university faculties?"

Lest theological faculties or ministers be tempted to point the finger of scorn a modern philosopher, Barrows Dunham, author of *Man Against Myth*, a recent book in which he has imitated the "heavenly lucidity of Hume's style," reminds us that he knows "a dozen theologians whose linguistic opacity no philosopher can hope to rival." "Such talents are impressive," he goes on, "they even find a place in

schemes of organized persuasion where the speaker wears his own obscurity like a mantle, and, thus adorned, postures among the prophets."

Every profession has its own jargon. Witness the following sentences chosen at random from current sermons: "In faith we have the power once more to say Yes to the originally creative Fatherhood of God," "The evangelical order of salvation," "Man as he is buffeted about by his contingent circumstances," "Baptism was to them a sign that we stand clothed in the righteousness of Christ." These statements standing alone with no accompanying interpretation or paraphrasing mean little to many people in the pew. Professor James Denney, the renowned Scotch theologian and New Testament scholar, was wont to remark, "The Christian preacher is apt to underestimate the capacity of a congregation to understand his thought, to overestimate their capacity to understand his language."

Over the years writers and speakers have been admonished to be clear, simple, concrete, specific, but have not been told just how they can acquire these characteristics of style. At last a book has appeared which gives the "how" of it. It is entitled *The Art of Plain Talk*. The author is Rudolf Flesch; the publisher, Harper and Brothers. A careful study of this volume should enable one to earn the title bestowed upon Winston Churchill in World War II, Jack the Jargon Killer.

Mr. Flesch not only teaches, but exemplifies his teachings. His language can be understood by everyone. He is concrete, that is, he presents abstract truth through facts, persons, events, places. His illustrations are up to date, right out of life today and concerning people familiar to all of us. His book has movement. It begins at a specific spot, gets along, arrives. It reaches us by discussing problems where we are living. It is full of rich humor. It is "rich with the juices of humanity." It has the element of suspense. Hence, it is not dull.

And all these means are at *our* disposal. But we have infinitely more. We have for proclamation the dramatic and revolutionary message that God in fashion of a man visited this planet. "If that is dull," says Dorothy Sayers, "then what, in Heaven's name, is worthy to be called exciting?" But we have something even more electrifying. We have the crucifixion and the resurrection. "He loved me and gave himself for me." "We may call that doctrine exhilarating," again quoting that brilliant British writer, "or we may call it devastating; we may call it revelation or we may call it rubbish; but if we call it dull, then words have no meaning at all."

E.H.R.

THE VALUE OF THE STUDY OF CHURCH HISTORY TO THE WORKING MINISTER

NORMAN VICTOR HOPE

THERE are certain subjects in the curriculum of the theological seminary about whose practical value to the working minister there can be no question. For example, the study of Holy Scripture is clearly necessary for the budding minister, because, even in these days when the Bible is a "reverently unread book," as Hugh Stevenson Tigner calls it, he will be expected to preach from Bible texts; and, as the late Dr. James Denney once said, "a text without its context is nothing but a pretext." Again, the subject of Homiletics is obviously important for the seminary student; for though a preacher may speak with the tongues of men and of angels, if he does not have clarity, he is become as sounding brass and a tinkling cymbal. Once more, the study of Systematic Theology is surely essential for the prospective preacher; for in the last analysis the substance of his pulpit utterance—if it is to be Christian preaching at all—must include those great affirmations and verities with which Systematic Theology seeks to deal. But the subject of Church History does not appear to have the same immediate value and usefulness for the working minister. Professor Norman Sykes, Dixie Professor of Ecclesiastical History in the University of Cambridge, for example, says that when he was reading with the late Canon B. H. Streeter for the Honor School of Theology at Oxford University, Streeter regarded Church History as a dull subject fit only for second-rate men, and did his utmost to persuade Sykes to offer instead a special subject in the philosophy of religion. It is only fair to Canon Streeter to say that he handsomely recanted this heresy later in the introduction to his able and important volume *The Primitive Church.* But his earlier attitude, I suspect, is not uncommon, even with some who are deeply interested in ministerial education. So I propose to address myself to this question: What value may the study of Church History have for the working minister? What useful purpose can it serve, which would justify its inclusion as a compulsory subject in an up-to-date and forward-looking curriculum of seminary studies?

My answer to this question may be summed up thus. While Church History may not furnish the specific subject-matter of Christian preaching from week to week—except, of course, by way of telling illustration—yet if diligently studied and properly understood it will greatly enrich the preacher's insight into God's purposes for mankind and His saving revelation in Jesus Christ. It will deepen the preacher's understanding of the meaning of that Christian message which it is his business to proclaim. Thus it will make him a more persuasive and fruitful herald of the Christian Gospel. The late Bishop W. A. Quayle of the Methodist Church once said: "Preaching is the art of making a sermon and delivering it? No. That is not preaching. Preaching is the art of making a preacher and delivering *that* . . . the amassing of a great soul, so as to have something worthwhile to give. . . . The sermon is the preacher up to date" (quoted in *Advance,* February, 1946). If Bishop Quayle is right—as surely he is—the study of Church History has a value for the minister of the highest possible kind.

I

For one thing, the study of Church History will give the Christian preacher a fuller understanding of many of the great affirmations which it is his privilege to expound, and likewise of many problems which confront the Christian Church today. It was a favorite, almost a fundamental, dictum of the great Oxford historian and churchman, Bishop William Stubbs, that "the roots of the present lie deep in the past"—a truth put in a somewhat different form by the more recent Oxford historian, Professor H. W. C. Davis, when he said that "however slight the fibres by which the present is rooted in the past, to observe them is to realise the continuity of human development—the most important, the most obvious, and the most neglected of the lessons that history can teach." (*Medieval Europe,* p. 110.)

There are many applications of this lesson in the field of Church History. For instance, Christian doctrine as it has come to be formulated is the end-product of a long process of change and development; and it can be understood fully only in the light of this development. The late Dr. Thomas M. Lindsay, the eminent Scottish church historian, once put this truth to a group of theological students thus: "During the Middle Ages modern Europe was born and slowly grew on towards manhood. There, if you only look well, you will find that modern theology was cast into the particular shape it now assumes and acquired the particular terminology which distinguishes it. You cannot adequately comprehend the precise meaning and limits of almost any theological proposition unless you know the medieval history of the doctrine." (*College Sermons and Addresses,* p. 97.)

Take a concrete example. In many Christian Churches the Nicene Creed—which, of course, goes back even further than the Middle Ages—is repeated, if not every Sunday, at least on stated occasions. But it is quite impossible really to understand that Creed, especially its terminology, without knowing the history of that intense and even fierce process of development which finally produced and sanctioned it.

If it is true that only Church History can provide a full understanding of Christian theology, it is equally true that only Church History can give clear illumination on some of the important problems which perplex the Christian Church today. The late Dr. H. Wheeler Robinson, that eminent English Baptist scholar, once said that "it is impossible for any man to understand and deal intelligently with some of the living issues today about the reunion of the Churches unless he knows something of the origins of the present differences. What is the historic episcopate? Why did the Free Churches arise? Why are the Churches of England so different from those of Scotland and Ireland? These are questions unanswerable without a sound knowledge of history. And I must freely confess," he went on to say, "that one of the chief criticisms I have to make on the results of ministerial education generally is its lack of historical perspective. Again and again I have been at ministerial conferences in which half the room did not know what the other half were talking about, for want of a vision of history in its true order, in its social relations, in its progress from point to point." (Address on "The Making of a Minister," quoted in *Henry Wheeler Robinson,* by E. A. Payne, pp. 136-7.) Robinson, of course, was dealing primarily with the situation in England, which he knew so well; but his observations, *mutatis mutandis,* are just as true of and as relevant to the United States of America.

II

Again, the study of Church History can teach, with a richness and concreteness not otherwise to be attained, the meaning of the providence of God in relation to the spread of the Gospel of Jesus Christ. Take two illustrations. (A) Paul has a great sentence in Galatians chapter four and verse four to the effect that "when the fulness of the time was come God sent forth his Son." Church History can expound that phrase "the fulness of the time" most impressively; for the Graeco-Roman world at the time of the birth of Jesus Christ was uniquely prepared to receive him and his message. The practical genius of Rome had conquered the civilized world of that day and organized it into a great Empire, throughout which the *Pax Romana* prevailed. It had covered this vast Empire with excellent roads, radiating from Rome, the capital city, like spokes from the hub of a wheel. Within this Empire the language commonly spoken was the Greek koine, in which the New Testament is written—a language sufficiently rich and flexible as to be capable of expressing the very loftiest thoughts of God. The moral and spiritual condition of that world into which Jesus was born has been described by Matthew Arnold in his well-known lines:

> On that hard pagan world disgust
> And secret loathing fell;
> Deep weariness and sated lust
> Made human life a hell.

If later research has tended to modify this picture somewhat, it has established the fact that many inhabitants of the Roman Empire of that day were longing for a redemption which their ancestral faiths, and even the more recently imported mystery-religions, could not adequately satisfy. Could the ground have been better prepared for the seed of the Christian Gospel?

(B) Again, it has frequently been remarked in recent years that God was providentially preparing his Church against the outbreak of World War Two. The late Dr. William Temple, at his enthronement as Archbishop of Canterbury in 1942, expressed this conviction with his usual felicity and insight thus: "As though in preparation for such a time as this, God has been building up a Christian fellowship which now extends into almost every nation, and binds citizens of them all together in true unity and mutual love. No human agency has planned this. It is the result of the great missionary enterprise of the last one hundred and fifty years. Neither the missionaries nor those who sent them out were aiming at the creation of a world-wide fellowship interpenetrating the nations, bridging the gulfs between them, and supplying the promise of a check to their rivalries. The aim for nearly the whole period was to preach the Gospel to as many individuals as could be reached so that those who were won to discipleship should be put in the way of eternal salvation. Almost incidentally the great world-fellowship has arisen; it is the great new fact of our era. . . ." (*The Church Looks Forward,* p. 2.) This world-wide Christian fellowship has survived the hideous disruption of global war; and it surely affords striking evidence of that divine providence which keeps watch above its own.

III

The study of Church History can demonstrate, as perhaps nothing else can, the real meaning of the universality of Jesus Christ. In the New Testament Jesus is reported to have made certain affirmations and predictions concerning the widespread appeal which his Gospel would make. For example, he said that the field for his Gospel was "the world" (Matthew 13:38); and he foretold that if he were

lifted up, he would "draw all men" to himself (John 12:32). Such statements as these the Christian Church has, of course, always taken on faith, not only because they are part of the New Testament record, but also because the rich experience of pardon, peace, and power which Christian believers have found in their Lord Jesus Christ by its very nature must make the most powerful kind of appeal to all races of mankind. But only Church History can show how abundantly and triumphantly such faith has been justified and confirmed in actual experience. Indeed, only recent Church History can show it fully; for down to about the beginning of the nineteenth century, Christianity had established itself solidly and lastingly only on the continents of Europe, North America, and South America. It is only during the last century and a half that the Christian faith has been planted with any degree of stability in Asia, Africa, and Australia. But the important point is that this has been done: Christianity has established itself, or at any rate has sunk its roots, virtually all over the world, except in Afghanistan; and already it is showing vigorous life practically everywhere. This means that in the concrete realm of history and experience Jesus Christ has proved that he has a universal appeal to all sorts and conditions of men, an appeal which transcends all differences of class, color, and caste.

Not only so; but the Christians of the so-called "Younger Churches," i.e., those whose Christianity is of comparatively recent acceptance, have been discovering meanings and values in Jesus Christ which had been unperceived or overlooked by Western Christianity. Thus Church History provides a most illuminating commentary on Jesus Christ's claim to universality—a commentary which, once understood, cannot but enrich and confirm Christian faith.

IV

The study of Church History can supply a cordial for drooping spirits. That is to say, anyone who is deeply concerned for the advance of the Christian faith in the world must sometimes have moments of depression. As he reflects on the fact that, despite such signal progress as has been registered by the great modern missionary movement, the kingdoms of this world are still very far from being the kingdom of our God and of His Christ, he may be tempted to discouragement and pessimism. In such circumstances, he may be disposed to conclude that "the former days were better than these," to see the previous ages of the Christian Church through rose-colored spectacles, and thus to idealize the Church's past.

But only the ignorant and unthinking will thus idealize the past record of the Christian Church. The careful and well-informed student, who can view the whole story in what John Dryden called "the firm perspective of history," will realize quite well that at no time in its strange and eventful history has the Christian Church been anything like perfect, a collection of plaster-saints whose hearts were "twice as good as gold and twenty times as mellow." Thus, the Church of the Apostolic Age has sometimes been so idealized by Christians of a later day. But Dr. Kirsopp Lake—who is no mean student of the New Testament, however widely one may dissent from some of his more radical conclusions—once said to a group of theological students that "it must be a great comfort to any modern minister to realise that, no matter how bad his parish may be, the one which St. Paul had in Corinth was worse" (quoted by W. L. Sperry, *Religion in America*, p. 244).

Again, the thirteenth century has sometimes been held up for admiration as that period in the Christian era in which the

Christian Church was at its strongest and best and most vital. That it was in some respects a great century, producing men like Dante, St. Francis, St. Louis, and St. Thomas Aquinas, there can be no doubt; this has been freely admitted by the great Anglican Church historian Bishop Mandell Creighton as well as by Roman Catholic scholars. But, as Principal Hugh Watt of New College, Edinburgh, has pointed out, this same thirteenth century had much in it which was utterly contrary to the mind of Jesus Christ. "In practice," he says, "the century was one of incessant warfare. The struggle never halted on the frontiers of Christendom. The East saw Crusade after Crusade . . . Even within Christendom there was constant feud between Church and Empire. For a time an Emperor, Frederick II, who was in many quarters regarded as an incarnation of anti-Christ, chastised the Church with scorpions. The Church itself was using the forceful methods of the Crusades against heretics in Southern France, and against heathen in Prussia. Every land was torn by local and private wars. Looking exclusively at the architectural monuments that remain from this great century of building, and the achievements of its outstanding heroes of faith, men are apt to forget the barbarities, cruelties, uncertainties, and desolations from the midst of which they sprang." (*Representative Churchmen of Twenty Centuries*, p. 160.) The well-informed student of Church History will be delivered from all temptation to idealize the past, to glorify it at the expense of the present.

V

The final lesson which the study of Church History teaches may be stated in the words of Dr. Kenneth Scott Latourette: "So far as past experience goes to show, the influence of Jesus is perpetuated through some continuing community of Christians, one which is avowedly and specifically Christian. That is, it goes on only through what in the broad sense of that term is a church." (*The Unquenchable Light*, p. 123.) There was a time—not so long since—when it was widely supposed that the essence of Christianity was a personal—almost, so to speak, a perpendicular—relationship between the individual soul and its Saviour Jesus Christ—the kind of thing which Robert Browning doubtless had in mind when he wrote his well-known line, "Earth changes, but thy soul and God stand sure." "Thy soul and God"—Christianity was thought to deal mainly, if not exclusively, with these two entities. This point of view tied in closely with Dr. Alfred North Whitehead's much-quoted description of religion as "what a man does with his own solitariness." The study of Church History, however, shows conclusively that, while of course Christian experience concerns most vitally the soul and its Saviour, Jesus Christ, this experience is not to be gained—as Luther once put it—"all by oneself in a corner." On the contrary, conversion to Christianity in the New Testament sense takes place through personal contact with the organized society of Christian believers, with the Church which is his body, and which exists to proclaim his Gospel. It is through this group, through this continuing fellowship of Christ's followers, that his influence is perpetuated and his message of salvation made vital and meaningful in human lives.

As has already been indicated, no discerning student of the history of the Christian Church will pretend for one moment that it has ever been free from error and sin. Rather, it must be sorrowfully confessed that its record has all too frequently been marred by departure from the mind and spirit of its King and Head, Jesus Christ. But despite such failure and shortcoming, Christ's promised presence has never been lacking from his Church. The late Bishop J. B. Lightfoot—one of

the illustrious trio of Cambridge Biblical scholars of the later nineteenth century—concluded his famous "Dissertation on the Christian Ministry," in his *Commentary on St. Paul's Epistle to the Philippians*, with an impressive and authoritative statement of this truth. Bishop Lightfoot freely admitted what he called "the many and protracted scandals of Ecclesiastical History—the extravagant claims of the hierarchy, the exorbitant pretensions of the papacy, the secularisation of the Christian ministry, the anarchy of sectarianism." But he went on to say that "to those who take a comprehensive view of the progress of Christianity, even these more lasting obscurations of the truth will present no serious difficulty. They will not suffer themselves to be blinded thereby to the true nobility of Ecclesiastical History: they will not fail to see that, even in the seasons of her deepest degradation, the Church was still the regenerator of society, the upholder of right principle against selfish interest, the visible witness of the Invisible God; they will thankfully confess that, notwithstanding the pride and selfishness and dishonor of individual rulers, notwithstanding the imperfections and errors of special institutions and developments, yet in her continuous history the Divine promise has been signally realized, 'Lo I am with you alway, even unto the end of the world.'"

Such, then, is something of the value which the study of Church History can have for the working Christian minister. Interestingly enough, the so-called "Younger Churches" are very much alive to its importance. At the Madras Conference of 1938 they expressed themselves on this question as follows: "We call the attention of all theological and missionary training institutions to the importance for missionaries of the study of Church History—for guidance and warning from the past, for the development of a right church-consciousness in the Younger Church, and for the approach to Church Union." (*Life of the Church*, Madras Series, vol. 4, p. 257.) This striking plea is one to which all ministerial students—whether preparing for the home ministry or for the foreign field—and all theological seminaries would do well to pay close heed, if they wish to achieve their maximum usefulness in the realization of the Kingdom of God.

THE PRINCETON INSTITUTE OF THEOLOGY

July 12-22, 1948

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J. Christy Wilson,
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FEED MY SHEEP

FRANK S. NILES

IT is with a great deal of diffidence, Dr. Hope, that I approach this task of giving to you your charge as Professor of Church History. I assure you that I never would even have dreamed of such an act, had I not been drafted for this purpose by the President of the Seminary. My only excuse is that I come merely as a representative of the rank and file of graduates of this Seminary—good, bad, and indifferent—to say to you very seriously as our Lord said to Simon Peter: "Simon, son of John, lovest thou me?" And I feel sure that you would give the same answer that Simon Peter gave and with perhaps just a touch of the same irritation: "Lord, Thou knowest all things. Thou knowest that I love Thee." And then the Lord would say to you as once He said to Simon, "Feed my lambs. . . . Feed my sheep."

I

It is particularly important that the man who occupies the chair of Church History should be one who loves his Lord. You are not being installed into a chair of secular history. Your work has to do with the Church which is the Body of Christ.

All too often, the history of the Church seems to lead not to the exaltation of Christ but to the glory of the professor himself. What a dangerous thing it is to become a professor, even of Church History! You will remember the paragraph on "The Professor" in the *Journals* of Søren Kierkegaard. Listen: "What nonsense it is . . . that instead of following Christ or the Apostles and suffering as they suffered, one should become a professor—of what? Why, of the fact that Christ was crucified and the apostles scourged. If only at Golgotha there had been a professor at hand who had installed himself at once as professor . . . of theology? . . . So then, he first became professor of the fact that Christ was crucified. Then Peter and James were arraigned before the council and then scourged—that at once becomes a new paragraph, and the professor becomes the very same day professor of the fact that Peter and James were scourged . . . He becomes professor of the fact that Peter and James in spite of their scourging, didn't let themselves be restrained from preaching the truth . . . For the professor ought to love the new paragraph more than God and the truth. So, it ends for the professor to follow—to follow the times, not, however, to follow after or imitate Christ . . . and the culminating point of the professor's ascent coincides exactly with our age when Christianity is entirely abolished." (*Short Life of Kierkegaard*, Walter Lowrie, pp. 228-30.)

Rather may the study of Church History in this Theological Seminary continue to do as it has done under the leadership of the three Alexanders, of James Moffat, Dr. DeWitt and Dr. Loetscher—may the study of Church History under your leadership continue to bring your students face to face with Jesus Christ as the goal of history. May you see, with Arnold Toynbee, Christ as the goal toward which we move. His classic passage well bears repeating on this occasion: "When we set out on this quest, we found ourselves moving in the midst of a mighty host, but as we have pressed forward, the marchers, company by company, have fallen out of the race . . . until only gods were left in the running. At the final ordeal of death, few, even of these would-be saviour gods, have dared to put their title to the test by

plunging into the icy river. And now as we stand and gaze with our eyes fixed upon the farther shore, a single figure rises from the flood and straightway fills the whole horizon. There is the Saviour; and the pleasure of the Lord shall prosper in His hand; He shall see of the travail of his soul and shall be satisfied." (Toynbee, *Study of History*, p. 547.)

May you therefore approach this study of history as one who would do reverence to his Lord. May you never forget that the Church is indeed the Body of Christ. May you tell his Story as the story of our Lord's impact upon peoples of all ages and of all nations and kindreds and languages, and may you make him so altogether lovely that you shall instinctively draw your students to him.

You, who have to deal with the Body of Christ, must needs pray often, not merely for scholarship—God forbid—but for the Spirit of Christ whose fruit "is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and self-control." For only so, do mortal men ever dare to approach the Body of our Lord. This, then, is the question which our Lord would put to you this day: "Lovest thou me?"

II

Then, if, as I am sure you do, you love the Lord, hearken to his command, "Feed my lambs, . . Feed my sheep." And please don't put the fodder so high that they can't reach it, for even in a theological seminary there are lambs—poor dears. And these are some of the things that I should like to have you told if I were to be your student: (1) I should like you to relate the lessons of past history to the vital issues which face me in the pulpit to-day. For example, when you come to try to explain away John Calvin's permission for the burning of Michael Servetus at the stake as the result of the age in which he lived, I should also like to be stimulated to enquire what there is in this age to-day which blinds me to the realization that I am committing a similar crime. I may be drugged and blinded by the prejudice of my own generation but I need to be aroused to a humility which shall at least make me try to pierce the fog and the miasma of my own day and age. (2) I need to be taught to see my local Church problem in the light of eternal values. I need to be able to recognize a heresy when I see it to-day so that I shall not have to fight all over again a war that has already been won. I need to see Church controversies in the light of the words of our Lord: "Agree with thine adversary quickly, whiles thou art in the way with him." I need to learn from St. Paul at Corinth: "Other foundation can no man lay than that is laid, which is Jesus Christ." Otherwise, a healthy row could be staged even in the Church every month of the year. Church History should be a living message, stimulating the student to see its practical application, lest it be merely a lesson to be learned, an examination to be passed, and then just as quickly forgotten. (3) Again, as a very practical by-product of Church History, the student needs illustrative material for his sermon. My quarrel with the abridgement of Dr. Toynbee's *Study of History* is that there was no room for his illustrations which are the crowning value of his larger work.

I need to have access to illustrative material such as "The Burning of the Grudges" at the Council of Nicaea, as the incident is related in Arthur P. Stanley's *The Eastern Church*.* He tells us that the Emperor Constantine had no sooner taken up his quarters in the Palace of Nicaea than he was overwhelmed with a multitude of parchment rolls containing complaints and petitions against each other from the

* *Everyman's Library* edition, Lecture IV, pp. 146-153.

larger part of the assembled bishops. The emperor was astounded that this should have been the first act of the first ecumenical council. He received the letters in embarrassed silence.

The council itself at length gathered in a large oblong hall in the center of the palace. In the middle of the room on a throne was placed a copy of the Holy Gospels as the nearest approach to the presence of Christ himself. The delegates to the council sat on benches and chairs along the sides of the room. Every eye was fixed upon the vacant throne of the emperor. At last his coming was announced. The whole assembly sprang to their feet. He entered. His towering stature, his strongly built frame, his broad shoulders, his handsome features were worthy of his grand position. He welcomed the ecclesiastics to the Council meeting, and then, producing from the folds of his mantle the petitions and the accusations on their papyrus or parchment rolls, he pointed to them as they lay sealed with his imperial ring. Then, after a solemn oath that he had not read one of them, he ordered a brazier to be brought in, in which they were burnt at once in the presence of the Assembly. And in the ensuing amazed silence, the commissioners heard the emperor speak: "It is the command of Christ that he who desires to be himself forgiven, must first forgive his brother."

If incidents like this could be multiplied and impressed upon the minds of the students, not only would they be fed, but through them, the Church—the Body of Christ would be nourished.

May I then, make bold to charge you, sir, as our Lord gave his charge to Simon Peter: "Simon, son of John, lovest thou me? . . . Feed my lambs. . . . Feed my sheep."

CONTRIBUTIONS TO THIS ISSUE

"The Value of the Study of Church History to the Working Minister" was the inaugural address delivered by Doctor Norman Victor Hope upon his induction as Archibald Alexander Professor of Church History.

"Feed My Sheep" was the charge delivered by the Reverend Frank S. Niles, D.D., pastor of the First Presbyterian Church of Princeton to Dr. Hope upon his inauguration as Professor of Church History.

"At the Frontier" was the address delivered by President Mackay at the opening of the Seminary, September 30, 1947.

"The Minister, the Man of One Book" was the address delivered by the late Doctor Robert E. Speer, President of the Board of Trustees of the Seminary, to the members of the graduating class at the Winter Commencement, March 4, 1946. It is reproduced from stenographic notes taken at the time of its delivery. Dr. Speer had no opportunity to edit the text. It is fitting that as we mourn the loss of this great champion of the faith we be given an opportunity to ponder his passionate plea that we be men of the Bible.

The student's prayer published in this issue was offered by Verne H. Fletcher, a Senior in the Seminary, at one of the daily chapel services which are led by Faculty and students on alternate days.

AT THE FRONTIER

John A. Mackay

IT is fitting that my first word should be one of welcome. In the name of the Seminary Board of Trustees I welcome all of you who are here present. I wish particularly to welcome the new members of the Faculty and those students who are with us for the first time. I think most of all of those among you who have come to us from abroad, and would extend to you, our special guests, a very cordial word of welcome on behalf of our whole Seminary family. We feel honored by your presence. We trust you will find our company congenial and that this Seminary will prove to be as hospitable as we want it to be. I trust also that, when your sojourn among us comes to an end, you will feel that your stay has not been unprofitable.

Since last we met here in Miller Chapel two former members of our Seminary family have been removed by death. The Librarian Emeritus, the Reverend W. B. Sheddan, passed away suddenly during the summer at the age of seventy-eight. Mrs. Brown, wife of our beloved former Vice President, Dr. Henry Seymour Brown, passed away a few weeks ago after a long and lingering illness which she endured with Christian patience and fortitude. We cherish with gratitude the memory of these two departed friends and our sympathy goes out to those whom they have left behind, in particular to Mrs. Sheddan and to Dr. Brown.

I

In the first book of Chronicles there is a description of the men of Israel who rallied to the banner of King David at the beginning of his reign. I have been much impressed with the description that is there given of the children of Issachar. About those tribesmen it is said that their leaders were two hundred in number, and that they were "men that had understanding of the times to know what Israel ought to do." What characterized those men of Issachar should characterize all ministers of the Christian Church: a deep insight into the human situation and a supreme sensitiveness to their duty under God in view of that situation. What I propose to do this evening is to make a contribution, humble and inadequate though it may be, to our understanding of the times, and to present what appears to me to be the duty of the Christian Church, as well as of all thoughtful people, in view of the particular state of mankind today.

If I were asked how I could most simply crystallize in a few words where we stand today, the words would be: "Our generation stands at the Frontier." The reality of the frontier, like that of the wilderness, has returned to contemporary life and thought. The term, historically speaking, is an old one. Its reality has played a very signal part in the history of civilization. Speaking of the frontier in terms of history, it might be said that it has had two main meanings, and two principal manifestations. Sometimes it has meant a zone; at other times it has meant a line. The frontier as a zone has been the meaning which has mainly marked the history of the Western World. A great student of the frontier in the development of this country described the American frontier as the "hither side of free land." By that he meant the particular zone between occupied and unoccupied territory. That frontier came to an end back in the eighties of last century. Culturally speaking, the frontier as a zone has been that neutral region between civilization and barbarism,

a region whose life and condition have partaken in part of the marks of civilization and in part of the marks of the primitive life. According to the historian, Arnold J. Toynbee, the frontier in this particular sense is also passing away in our time.

The other historical meaning of the frontier is that of a line, a line which has followed a straight or a wavy course between two fortified areas. That has been the historical meaning of the frontier during a great part of European history; the no-man's land between armed camps. Some would say that this interpretation of the frontier as a line between fortified zones manned by embattled hosts, is the sense in which the frontier is most real in these days. They would, accordingly, define the real frontier of our time as the line between the forces of Communism on the one side and the forces of Democracy on the other. According to this view, the human issue centers in the antagonism between these two forces. To my mind this view is entirely an over-simplification of the human problem today. As I see it, the true frontier in these days is neither zone, nor line, but chasm. So my first point would be this: *The Frontier of life in our time is bounded by a chasm.*

II

In these days the sense of a great emptiness, a colossal void, an abysmal vacuum is felt everywhere; alike among the vanquished and among the victors. The frontier of our time skirts the edge of an eerie abyss. This emptiness on the frontier has primarily a *physical aspect*, a grim material aspect. There is more hunger today, there are more empty stomachs, there are more desolate homes than there have ever been in the history of mankind. In areas where lived formerly, and not so long ago, leaders of religion and culture, there exist today human ghosts whose supreme effort and concern is to live, barely to hang on to life, to have a sufficient number of calories for pure existence. That situation is due in a major way to the war and its aftermath, but not entirely so by any means. It is due also to providential happenings in nature, to excess of water or to the lack of it, to flooding or to drought, so that, on the one hand, man's work directed towards recovery was handicapped, while, on the other, the earth could not bring forth her fruits in due season.

But that is not the whole story. As we stand at this frontier and look into the abyss we become aware that this situation, where a famine of bread prevails, is due in part, in very great part, to human selfishness. We have done much as a people and as churches for human succor, but not all that we might do. Let us bless the Marshall Plan, and every other beneficent plan designed to relieve human misery, even should they be dictated merely by political expediency. But let us realize and take to heart, in Church and nation, that a very large part of the present suffering is due to selfishness. For though the frontier skirts the abyss, many of our fellow citizens and of our fellow church members consider that what is called the American standard of living is not only an achievement of American civilization but that it has the authority of a law of nature, as if it were an expression of the cosmic order. The calculation has been made, for example, that our American people eat today some twenty pounds more meat in a year than at any time previously in our history. Therefore, according to some, any question of human beneficence towards others must take as the point of departure the number of pounds of meat that we consume; for that standard is sacred and unalterable. If that view were taken seriously, we would be guilty of the suffering of famishing peoples. Should we be unwilling to discipline ourselves, or to accept controls if self-discipline fails, we

shall be guilty of the human misery that hangs over Europe like a shroud as the coming winter approaches.

But the physical void upon the frontier of our time is nothing in comparison with what might be described as the *metaphysical void*. The lives of millions of our fellow citizens in this generation utterly lack a sense of meaning or significant purpose. They have no light upon the meaning of life, and they have no zest in the practice of living. It is natural that we should think first, in this connection, of the metaphysical void in the spirit of the German and Japanese peoples. In the case of Japan, as a result of great statesmanship, due to the policies of one of the few really great men thrown up by the recent struggle, there is a growing hope, a sense of meaning, a glint of light in the gloom. But in the case of the German people the gloom deepens into hopelessness. Very many Germans recognize their guilt and have said so publicly. But despair grips the nation as a whole, and there are respects in which we contribute to the thickening of this gloom and the deepening of the abyss. Here is an illustration of what I mean:

For more than a year we had the names of two German students who were accepted for enrollment in Princeton Seminary. At the close of a year and some months since we knew they were coming, they have not been able to obtain visas. One would think that their experiences here would be a small contribution towards the re-education of Germany, and the re-incorporation of the Christian youth of that nation into a meaningful life. But so far as one can learn, virtually no Germans of the more than a hundred that were expected by American colleges and universities have been allowed to come over. What considerations, we might ask, of statesmanship or military necessity are responsible for that added contribution to gloom and night?

Let us not think, for a moment, however, that the sense of nothingness is confined to our late foes. According to the most sensitive spirits in American thought, we are living to a very large extent in a spiritual vacuum, upon a borrowed heritage of faith. "We are the hollow men," says one. We "are full of fancies and empty of meaning." We are "distracted from distraction by distraction." Conscious of the very real nihilism, the negation of ultimates that is invading the American spirit, another exclaims:

> "Oh my country,
> It is Nothing that we must fear: the thought of Nothing:
> The sound of Nothing in our hearts like the hideous scream
> Of fire engines in the streets at midnight:
> The belief in Nothing."

In a very real sense there is a growing nihilism in the outlook and attitude of our American people upon the ultimates of thought and life. That is the reason why some of our most prophetic educators speak about the metaphysical anarchy that reigns in the high places of culture. What we lack, in comparison with Russia, aside entirely from the merits of the issue between our two countries, is that they have a world view, unsatisfactory and sinister though it be, and that we have not. Our culture is not inspired by a great luminous idea which gives meaning to the universe and unity and purpose to life, while our political policy is dictated more and more by the purest expediency. Such a situation is extremely perilous in view of the potentiality of atomic power. Our scientists, it is true, tend now to question the probability of any kind of atomic chain reaction that would wipe out all life on this planet; but whole national groups could be wiped out in an atomic war, although some life, both human and organic, might be spared. Is the advance towards

the Frontier of Nothing the last trek in human history? If not, the question arises, whither bound?

III

But this is not all. To the absence of light must be added the absence of a sense of life, of being really alive. Mass man, man in our industrial civilization, is very lonely. Not among the proletariat alone, but in cultured circles also, there is discernible a longing for significant life, a yearning to belong to somebody, to something; to God, to the universe; to a great idea, to a great cause; to commit oneself with abandon to something bigger than oneself, and in the commitment to live in the thrill of devotion to something that is greater than self-centered living.

I know a distinguished professor of English Literature in a great university who is both a poet and a novelist. While a Marine major during the war he wrote, on a lonely island of the Pacific, some poetry which has since been circulated privately among his friends. Listen to some significant lines:

"Can treaties, pacts, and all the rest of it,
Nations' firm vows to marry,
Make any citizen one aching bit
Less solitary?"

This cultured, fighting man felt that even though international problems were satisfactorily solved, the personal problem of the ordinary man would not be solved. For the thoughtful human individual, feeling himself lonely and adrift amid the great mystery of things, wants to be related personally and feelingly to what is ultimate, to God.

What does the Christian religion have to say to those who stand on this Frontier? There is a word that needs to be spoken to the emptiness and meaninglessness of our generation. The prophet Jeremiah spoke it to his contemporaries: "You have followed after empty idols and have become empty yourselves." This means: "You have followed hollow gods and have become hollow souls." This is a word for our enemies who were defeated amid their delirious dream of empire; it is also a word for all those among the victors whose spirits have become the abode of Nothing. To follow less than Deity, the finite or the merely human, is, in the end, to experience hollowness at the core of one's being. History teaches us that this happens; Revelation gives us the clue to why it happens. To give one's life to less than Deity means in the end abysmal Nothingness.

The Christian Church, if it is sensitive to the Word of Revelation, knows that God has spoken, that truth exists, that ultimate truth is personal Truth, the Word become flesh in Jesus Christ, who was "full of grace and truth." Over against the emptiness of man stands the fullness of God. There is a Gospel, "good news" about God, fullness of divine grace for human need in man's abysmal emptiness. Jesus said, with piercing insight into the human problem, "What shall it profit a man though he should gain the whole world and lose his own soul?" Moved by a power mysticism, by an insatiable acquisitiveness, the souls of men and nations become in the end "lost," that is, empty and hollow, without God, without goodness, without hope. The cure Jesus prescribed was that man should submit to the lordship of God, to seek God's Kingdom and righteousness, that is, a God-inspired and God-controlled system of relationships. A system of thought that centers in the significance of Jesus Christ for all reality, for life in all its fullness, needs not only to explain to man his predicament, but to lead him from meaninglessness to meaning, from emptiness to fullness of life. It is this fact that makes it so thrilling to pursue a theological education in these days. For nothing is more needed than doctrine, thought made luminous by the

Gospel, by the cosmically significant fact of Jesus Christ, who lights up the abyss. But if Christian doctrine is to fulfill its function in our time, it must be more than a lens through which God and man and life are studied; it must become a torch to illumine the chasm on life's Frontier. It must be no mere badge to guarantee orthodoxy; it must be rather an unfurled banner that summons crusaders to a war on Nothingness. It must proclaim, moreover, and put to the proof, that the Spirit of God can brood over our Emptiness today and bring light and life out of the chasm on the twentieth century Frontier.

IV

But already passionate crusaders are assembled at the Frontier to illumine and organize the chasm. And so I come to my second main point: *The Frontier is aflame with passion.* The frontier that skirts the abyss is a frontier that flames.

When I was a student in Aberdeen my professor of philosophy, a left-wing Hegelian, loved to quote a saying of his revered master, Hegel: "The owl of Minerva takes her flight when the evening shades have fallen." That was a description of the advent of the great philosophical era in the history of Greece. The creative word had been accomplished in the political order. Now the philosophers came to interpret what had happened and to define the meaning of life. But ours is not a time for philosophical detachment. The human situation today is very different from what it was in the great philosophical era in Greek history. The glow in our sky is not the calm splendor of the sunset, but the fierce red of a new dawn. When we do our thinking we cannot idealize an existing order as Plato idealized the Greek City State.

T. S. Eliot in his *Four Quartets* has some prophetic lines which open up to us an innermost fact about our human situation today:

> "The only hope or else despair
> Lies in the choice of pyre or pyre—
> To be redeemed from fire by fire.
>
> . . . . . .
>
> We only live only suspire,
> Consumed by either fire or fire."

Our pyre will be one whereon all we treasure will be consumed in one blazing holocaust, or a pyre on which human selfishness will be burnt in a purifying flame. It is a question of fire or fire: the fire of the flesh, a purely mundane fire flaming at the selfish hearts of men or nations; or the fire of the Spirit, the fire of the Divine and Eternal, the fire of justice and of love.

In this passionate generation of ours the fire appears in diverse forms. There is the *passion of political imperialism.* I am on dangerous ground I know, but we are clearly entering upon a great imperialistic era in which empire becomes the dream. There is Russian sovietic imperialism and there is American democratic imperialism. We take for granted the imperialistic dream of Russia, but we cannot think of our country as imperialistic. What does it mean, however, to be imperialistic? To my mind it is not necessary that we should dream in terms of more territory. Of land we have enough. But one thing we have in common with Russia: The supreme category of all our political thinking is security. The Russians want to make security and world power their goal, for they believe that this is the age of the messianic Proletariat, and that for capitalistic civilization the cosmic knell is tolling. They are not prepared, therefore, to consider any political solution that would not ultimately spell the doom of those aspects of life and culture which they regard as a menace both to their world-view and to their sovietic organization.

We, too, make security our ultimate. Every new decision must contribute to security. We are prepared to use force

to ensure that no menacing danger rears its head unchallenged in any part of the world; for we must have security at whatever cost. This is pure imperialism.

I am not going to enter here into the complicated aspects of the struggle, but it is actually a lamentable fact that the life of the United Nations is degenerating into a conflict between the United States and Russia. It is not for the Christian Church to offer blueprints to statesmen. It is its function, however, and particularly the function of the tradition to which we belong in this Seminary, to bring rulers face to face with the everlasting righteousness of God. Not security but righteousness must be the ultimate concern of men and nations, for it is righteousness alone that exalteth a nation and guarantees its future. Why? Because righteousness is an order of right relations constituted by God, between Himself and man, and between man and man. Therefore, nations, even empires, must fit into God's order or perish on the wilderness trails of history.

The absolutization of security brings in its train two most sinister consequences. It cultivates a power mysticism making brute force the ultimate arbiter of human affairs. It tends, moreover, towards the death of freedom for all those who serve within the official security structure. I know personally loyal and princely men who serve our government in diplomacy and in scientific research who live in an agony of apprehension. They know that no reasons need ever be given for their dismissal. Their capacity to work is being affected. For what is to hinder their indictment, in the name of security, by unscrupulous or hysterical individuals or groups?

If security and not righteousness continues to be absolutized and the logic of this procedure drawn, we are headed for a literally terrific struggle. Creative genius will be wilted and freedom will die. In such a case the Christian Church cannot be silent. It must be prepared not only to set forth the everlasting foundations of human relationship, but to defend at whatever cost the great human freedoms.

There are, however, passionate crusaders of a different order. They are the humanistic idealists. Something unusual is happening in intellectual, especially in scientific, circles. The tradition of aloofness, the sin of truancy from the vital problems of life that has marked the intelligentsia of recent times, is breaking down. The academic mind is descending from its Olympic detachment and seeking a place in the arena. I recall the impression made upon me thirty years ago when I read Julian Benda's, "The Treason of the Intellectuals." The French writer bitterly indicted the French and European intellectuals of his time for their failure to play a part in the arena of human conflict where decisive issues, issues with which the very welfare and future of men depended were being dealt with. The reason why Hitler was able to get control of German culture was that the German academic mind refused to take part in human struggles. Because of this failure German culture lost in the end that freedom which is the basis of all culture. The academic life of our country has been infected with the same spirit. It has not been considered good form or in the interests of professional promotion that one holding a Chair in a great institution of learning should become enthusiastic overmuch with a practical issue, identifying himself with abandon with a great idea or with a great cause. But, as I have said, the situation is changing. Philosophy shows signs of leaving its abstractions and becoming concerned with the human conditions which make international understanding possible. Scientists no longer take for granted that the knowledge which they accumulate as the result of their research will inevitably be a contribution to human welfare.

No experience that I have had in recent times has more profoundly impressed me than a long conference I had with a group of atomic scientists. They are brilliant men who live in an agony of concern to let the public know what they can legitimately reveal regarding the tremendous nature of atomic power, and to call upon all men of goodwill to achieve human understanding and to consolidate international relations before it is too late. A large number of those men have banded themselves into an association of passionate crusaders who sacrifice time and money in the fulfillment of a great public mission. Such men deserve not only applause for their efforts, but the support and backing of all citizens. What has happened is this. For the first time, we might say, in the purely secular realm, the reality of love is taking on political, philosophical, and scientific significance, for it is evident that the human stage is being set today in such a way that either men must come to love and trust one another, or perish together.

V

But while we should be thankful for the new ideas and ideals that are emerging and the new imperatives to moral action that are sounding, we should realize that more is needed. A society, a community, is called for in which those ideas and ideals and imperatives shall be incarnate. With all its imperfections and the stains that attach to many aspects of its life, the Christian Church as a world community is the most significant and hopeful reality upon the frontier of our time. A community of love exists around the world to bear witness to the possibility of human understanding. Some months ago in Ontario, Canada, I attended a gathering of the Christian Church where 42 nationalities were represented. I thrilled at the sight of men from the Orient, from Africa, and from different lands of Europe and of the Western World who were outstanding in their intellectual caliber and passionate in their devotion to all that is highest. Representatives from former enemy countries were there. In the spirit of intimate comradeship we took counsel together on all matters that concern the chasm that confronts us and regarding the passionate crusaders of different types who strive to illumine the abyss and to organize its anarchy.

Yes, the Christian community is a reality, a reality that offers the most hope in the world of our time. One of your own number, a veteran of the Pacific struggle, who entered Seminary this year, told me how in the Philippine campaign from Leyte onward he and his fellow soldiers found in different parts of the islands groups of Christian believers among the indigenous population who spoke joyfully of their "brothers in Christ." What was more tragic, he said, was that they found from time to time New Testaments in the uniforms of dead Japanese soldiers.

Passionate Christian realists are our greatest need, people who know man but do not despair of man, because they know God and have experienced the grace and truth of our Lord Jesus Christ. Never was the Christian Church, if it is ready to be truly the Church, more relevant to the human situation than it is today.

But if the Church is to perform the role which it is called by God in these days to perform, it must fulfill two conditions:

First, the Christian Church must cultivate a sense of the Frontier. Ministers of the Christian Church must be frontiersmen ready to adjust themselves to whatever the human situation calls for. This revolutionary time is not a time for the Church to rear great structures which it does not really require for campaign needs. It is a time not for cathedrals, but for tents. We must beware of creating things which in the present revolutionary situation might prove to be no more than

monuments to the memory of God instead of instruments of His glory. For the times are such that floods and fires, subterranean forces and hurricane storm, may foredoom whatever the Church erects on the ever shifting sands of the present. But whatever the Church does to illumine the chasm of the present with spiritual meaning, and to organize, through new men and women in Christ, the anarchy which prevails in human life today, will be a contribution on the bleak frontier of our time.

There is also a second thing which the Church must do. The Christian Church must remember that it is the Church of Jesus Christ. As the Living Lord, He is above all else the Christ of the Frontier. He inhabits the wilderness trails. Where the issues are acutest and the fray is thickest, and the stakes are greatest, there is He. Let the Christ of the Frontier be the Christ we follow.

In his great book, *The Study of History*, Arnold J. Toynbee, after surveying the twenty-one civilizations of mankind, describes the savior-gods one by one, to consider what hope each offers in our generation's time of troubles, and takes his stand on the great frontier along which flows the river of death. Into that river the savior-gods took their plunge, one by one, some willingly, some less willingly. Where does human hope lie? Says Toynbee, "As we stand and gaze with our eyes fixed upon the farther shore, a single figure rises from the flood and straightway fills the whole horizon. There is the Saviour; 'and the pleasure of the Lord shall prosper in His hand; He shall see of the travail of His soul and shall be satisfied.' "

Colleagues of the Faculty, members of the student body, through the gloom, out of the midst of Nothingness, Christ's words sound: "Follow me." Let us advance with Him to the Frontier.

COMING EVENTS

February 17	2:00 p.m.	Meeting of the Board of Trustees
February 19	8:00 p.m.	Dr. Arne Fjellbu, Bishop of Trondheim, Norway
February 24	7:30 p.m.	Dr. George E. Sweazey will speak on the New Life Movement
March 2	7:30 p.m.	Dr. Anders Nygren, of Lund, Sweden
March 9	7:45 p.m.	Easter Music by the Seminary Choirs
March 19	5:00 p.m.	Spring Vacation begins
March 29	1:40 p.m.	Spring Vacation ends
March 30	7:30 p.m.	Hymn Festival
April 6	7:30 p.m.	Address by Professor Listen Pope
April 12-15		Lectures on the L. P. Stone Foundation. Dr. William F. Albright
April 20	7:30 p.m.	Worship Service with sermon by Dr. Robert J. McCracken
April 27	2:00 p.m.	Meeting of the Board of Trustees
May 18	7:45 p.m.	Spring Musical
June 6	4:00 p.m.	Baccalaureate Service and Communion
June 7	12:30 p.m.	Class and Club Reunion Luncheons
	3:00 p.m.	Memorial Service for Dr. Robert E. Speer
	4:00 p.m.	President's Reception. "Springdale"
	6:30 p.m.	Alumni Banquet, Whiteley Gymnasium
June 8	10:30 a.m.	Annual Commencement

THE MINISTER, THE MAN OF ONE BOOK

ROBERT E. SPEER

A FEW weeks ago in a secondhand bookshop I picked up a copy of the rare little volume published in memory of Ezra Abbot. Ezra Abbot, as some here this evening will know, is one of the greatest textual prophets. The book contains lofty tributes by those who made the revised edition, the committee on which Abbot had exerted a great influence. There were beautiful tributes to the scholarship and character of the man by some of the greatest New Testament scholars of the time, starting from the humble beginnings on the little farm in Maine through all the difficulties of his early education until at last he began to be recognized for the place in scholarship which was really his as the Professor in the Divinity School of Harvard University. This little book is an indispensable part of a real working minister's library.

In Thayer's tribute we find the theme. Abbot's young mother, who was cut off at the end of seven years of motherhood, was learned in Greek. No wonder the son of such a mother spent the intermissions in studying the Greek Testament and read the same in after years. He could quote it almost at pleasure and refer to the very chapter and verse. Dr. Abbot learned it in all its vividness. Commend me to the man of one book, especially if it be the Book of books. And on that theme I would like to speak: The Minister, the Man of One Book.

The ministry is the only calling left in which it can be said that one book will satisfy. That was once true of all learned professions. My father, a lawyer, used to train young men in his offices. There was always a group of men studying law with him. There was only one book—*Blackstone's Commentary*. That was true also of the medical profession. William H. Thompson's *Materia Medica* was the only book required. Abraham Lincoln became a surveyor from the study of only one book. That day has gone for law, medicine and engineering but remains the same for the ministry. The minister is meant to be a man of one book. One of Emerson's sayings is "Burn all your libraries and keep your Plato." Were we to do that, there would be great impoverishment. However, we must make all other books secondary and tributary in the life and work of the Christian ministry. That was John Wesley's counsel: "Like an arrow passing through the air, I want to know whence did I come and whither am I going. Let me be a man of this one Book."

THE SOLE RECORD OF GOD'S SELF-REVELATION

Here are the reasons why I think a minister should be "a man of this one Book."

First, because the Bible is the sole record of the self-revelation of God.

It is sometimes said that the Bible is the history of the Christian religion. That is both inadequate and incorrect. There is no such thing as the Christian religion. The Bible does not know anything about Christianity as a religion. This word "religion" is found only five times in the New Testament, used three times by St. Paul and the other two times in the Epistle of James where pure religion and undefiled has its definition, not religion. What is a religion? If we look in the dictionary we find that every dictionary and every definition conceives of religion altogether from the human side in man's attempt to

answer questions of the human soul. "Where did I come from?" "Where am I going?" It represents attempts of men, often good men, to answer those question by Christianity. But Christianity is not a story of man's quest for God, but God's quest for man. The Old Testament, moreover is not a book about the nation which chose God, but a God who chose a nation. The following representative statements reveal this: "For God so loved the world . . . ," "I am come that you might have life . . . ," "The Father is seeking such . . . ," ". . . but I have chosen you." It is God's great revelation of Himself. And the Bible is not man's discovery of God, but God's revelation of Himself to man. Only here do we find the self-revelation of God—not in nature nor in cosmos, nor in the religions of the world. Here in the solitary record we find the self-revelation of God, and because the Bible is that we should be men of one Book and should hold to that conception of the Bible today.

The Only Biography of Jesus Christ

We must be men of one Book because here is the only biography of Jesus Christ. All we know about him is here. Oh, yes, there is a bit in Pliny and on Egyptian papyrus. But there is no certain knowledge of Jesus Christ, as to who He was, His character, His teaching and what He did. Because we are sent out into the world to preach Christ we must be men of the book which tells about him. All that we know of the earthly life of Jesus Christ is there in a very few simple tracts. One would suppose we would have mastered them a long time ago. But all criticism is striving to determine whether we have found Him yet. Christ is manifestly greater than we have ever conceived. We are to preach Christ. That is our one theme, our supreme campaign, our life. What other book is there to which we have a right to go first and last?

The Channel of God's Word

We should be men of one Book not only because it is the sole record of the self-revelation of God and the only biography of Jesus Christ, but also because it is a channel to us of the word of God. We say, "The word of God," "Hear now the word of God." Of course, the words in the Bible are the words of God, but also at times the words of the devil. Our Lord turned to a companion and told him that he spoke satanic words. The Bible's language about itself is not "the word of God," but only "scripture," the light of the institutes of God for the times to be mediated to us in our time. It does not call itself the word of God. The Bible is or contains the word of God—both statements are found in the Standard Catechism and the Confession of Faith. Fifteen or twenty times the Bible is referred to as scripture. Paul says, "The scripture that thou hast known from thy youth." If the word of God is to speak to us, it will speak to us through the Bible. It came in other ways in days past. In the third chapter of Luke we find, "And the word of God came to John the Baptist in the wilderness and so mighty grew the word of God and prevailed."

When we equate the word of God with His Book, any word of God coming to us today will come through this Book. Whatever Christian consciousness may do for us or whatever we or other Christians discover, the only authentic source is here.

The Great Book of the Inner Life

We must be men of one Book because the Bible is the great book of the inner life of man, the life of the soul, and that which gives it the atmosphere in which it can live and grow. The Bible is the great book of the Christian spiritual experience. It is our Bible which furnishes us with our Christian vocabulary, the vocabulary of the soul, that the soul may understand

and speak about itself. We must be men of one Book so that we may speak to the souls of men. One comes back to the Bible as an adequate theological statement of religious experience and the devotional life.

There was a puddler in the steel mills of Pennsylvania, with a perfect command of the English language. Yet about the only English he read was his Bible. It was a treat to talk with him and to hear him pray. His English was of the King James Version of the Bible.

I attended the unveiling of a tablet to the memory of Walter Lowry, first Secretary of our Board of Foreign Missions, a man of 94 years, a leading lawyer of the community and known because of the richness of his speech about the Christian Gospel and the experience of the Christian Gospel. Preachers went to hear him pray and speak, and all of his words were gathered out of familiarity with the Bible. There is that relationship to the inner life which produces an atmosphere of reverence in which we need to live and work. The error of our Protestant ministry is the lightness with which it deals with really sacred things. Ministers waste their time sitting around telling ribald stories realizing not how much they are missing of that spirit of purity and reverence of which the Bible is full. One cannot get away from the sacred book of the inner life if he is to have guidance and direction as to the will of God.

George Müller, founder of a huge orphanage, was no softy. Part of his task was to raise money. When there was no visible means of support how did he discover God's will for himself in the city of Bristol? These were his rules: "(1) I seek at the beginning to get my heart into such a state that it has no will of its own. In a given matter nine-tenths of the difficulty is here and nine-tenths of the difficulties are overcome when one is in this state. (2) I seek the will of the spirit of God through the Bible. If the Holy Ghost guides us at all, He will do it according to the Scripture. (3) Next I take into account that providential circumstances often indicate God's will and (4) I ask God to reveal his will. Thus from prayer to God and study of the word I come to a deliberate judgment according to my ability and knowledge, and if my mind continues in peace I proceed accordingly. I found this method always effective." Such is the testimony of real and great Christian personalities of our modern times.

The Bible is a book of the inner life because it is the great manual of prayer. It is a great prayer book, and books of common prayer and common worship are as nothing in comparison with the Bible. Just take the New Testament and go through it studying the place of prayer, the teaching of Jesus Christ about prayer, the example of our Lord and his great prayers. Study also the prayer life of the Apostolic Church, St. Paul's doctrine and practice of prayer.

One other aspect of the Bible is that it is an inexhaustible reservoir of thought for men, or according to a phrase in the King James Version, "the unsearchable riches of Christ." Not unsearchable, they are the searchable but the inexhaustible riches! When you think you know the Bible and work over it you will discover that you have only scratched the surface.

A minister must look after his mind. When a great British statesman was asked what book he would take with him into solitary confinement he replied, "The Bible." When people expressed surprise he answered, "Well, the Bible is the most thought suggesting book in the universe." How often does St. Paul come back to this as he speaks to us about giving Christ the preeminence in our thinking. He had our battle and he had to put a check on his mind and will. We need the help of the Bible precisely here. When our minds are free from tasks where do they go? Wool-gathering. Would that they would not gather anything worse than

wool, cotton, boll weevils perhaps! We need the Bible to bring our restless, questing minds to heal so that we may go back to this great body of thought.

The Example of Jesus Christ

For these four reasons we need to be men of one Book: because the Bible is the sole record of the self-revelation of God, because it is the only biography of Jesus Christ, because it is the great book of the inner life of man, and because of the example of Jesus Christ. If He could not get along without the Bible how can you and I do so? The Bible is the only book He knew anything about. He had not educational advantages such as Saint Paul and contemporary Eastern leaders. But He knew his Bible and on the Easter Sunday evening when they made their way out to Emmaus he began with Moses and the prophets to relate the facts concerning Himself. He had no Bible with him but he began with Moses and the prophets in the Old Testament and one needs only to read the Gospels to see what place they filled in his life. The miracles and teachings of Jesus were founded on the Old Testament. It spoke and wrote of Him, what He did was the fulfillment of the ideal life of Him who was to go and hang on the cross. How explain that cry of His which so puzzles, "My God, my God why has thou forsaken me," as though you could divide God and as though one part was forsaken by the other. Moreover, He says, "My Father had never left me alone," a quotation from the Twenty-second Psalm. The Lord's mind was just going over, on the cross, sayings from the pages of the Old Testament. Words from the Aramaic came out, and he died with the Old Testament on his lips, "Father, into thy hands I commit my spirit." Christ did not own a Bible; he was too poor. If the Bible was so central in his life do not imagine that it can be less in our lives.

We should be men of the Bible because the really true, fruitful, good ministers of the Gospel, whom we have or have not known, who most clearly approached the ideals of what a Christian man should be were just that.

Alexander Whyte was a man of the Bible and the Bible pages spoke to him. He wrote: "As Coleridge says, my Bible always finds me, and I always find myself in the Bible, till I am rejoiced above all measure to see and to say continually that He who made me must have had my Bible made for me. As I sit and write these lines I am surrounded and overwhelmed with a houseful of books of all kinds; but the longer I live and the older I grow, they are less and less in my hands, and take up less and less of my remaining time. And that is so because so few of them seem at all to know me, and to be able to speak home to me. . . . There is but one Bible. And my Bible to me is complete and supreme and alone. Till, the longer I live, the more I concentrate upon my Bible, and upon my few books that draw their truth and their power from the Bible and from the Bible experiences and Bible attainments of their great authors. Every time I open it I find Jesus Christ in my Bible. And He answers to me in every word He speaks and in every deed He does. And above all His words, He answers to me in His own blessed words of pardon and peace to me. And above all His deeds, His death on the sin-atoning Cross for me. Christ and His sin-atoning blood; Christ and His imputed righteousness, as the Apostle always has it; it is because my Bible is so full of Him, and of these two supreme things of His—it is this that makes it the Book of all my books to me."

I would not have a deeper desire nor more earnest prayer for those who go out from this seminary than that you should be men of the Bible, that the Bible should be the mould of your mind and the inspiration and the substance of your message, that you be men of one Book.

THE PRESIDENT'S PAGE

I AM writing these lines on the *Queen Mary* which is due to arrive at Southampton on New Year's Day.

The Board of Trustees has very graciously given me a brief leave of absence from the Seminary to deliver the Croall Lectures at New College, Edinburgh. On this first visit to Great Britain since 1939, I look forward with special longing to seeing my aged father in the old home in Inverness. In addition to the Edinburgh lectures, which will go on for two weeks, on the theme, "God's Order: The Ephesian Letter and this Present Time," I have to give one lecture in Aberdeen at the invitation of the University Senatus. In London on January 2 and 3, I hope to be present at a meeting of representatives of the British, and some of the Continental, Missionary Societies. This will be my first official contact with the International Missionary Council following my new relationship to that body. I expect to return to New York on the *Queen Elizabeth*, arriving February 9.

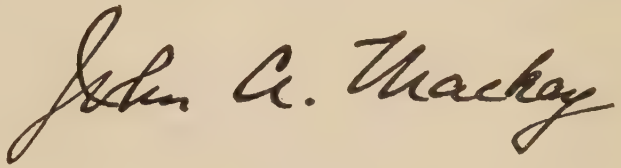
A pall of gloom has hung over the Seminary campus during these last weeks. The beloved President of our Board of Trustees passed away in a Philadelphia hospital on the evening of Sunday, November 23. Judged by any standard, intellectual or spiritual, Dr. Speer was incomparably the greatest man I have ever known. In a very special sense he was ours as alumnus, Director, President of the Board of Trustees, life-long interpreter of the Princeton Seminary tradition at its best. Both in religious thought and in missionary devotion, Robert E. Speer fulfilled in his person the cherished ideals of the Seminary's founders that on our campus men would be formed in whom learning and piety would be richly blended. In the coming months tributes will be written to his memory in the pages of the *Bulletin* and elsewhere. We must see to it also that there arises on the campus he loved a worthy memorial to the greatest Christian of his generation.

But in the shadow of a great loss there are things that uplift us and give us fresh courage. The campus is thronged with young life more than at any period in Seminary history. We have a great faculty united in friendship and evangelical zeal. Evidences multiply that God is weaving Princeton Seminary into the pattern of His redemptive purpose for our time as an institution which He designs to use for the promotion of His Kingdom in the world. But this high calling to which God has appointed us we cannot worthily fulfill unless the Seminary is provided with the material equipment which it urgently needs for its enlarged student body and its greatly increased activity. We are doing God's work; we can count on God's help; "Therefore we His servants must arise and build," for the city of God in every place and time needs body as well as spirit if it is to do God's bidding.

On the material side of Seminary development, we are getting ready, therefore, for a fresh start. The physical health of the students demands that the swimming pool in our great Whiteley Gymnasium be finished at the earliest possible moment. The increased size and greater diversity of the student body requires that the campus be provided without further delay with the Community Center for which

successive generations of students have longed. The growth of the library and the new burdens placed upon inadequate equipment make it imperative that the historic, but insufficient, Lenox buildings be succeeded by a structure which shall meet all Seminary needs for at least a century ahead.

Evidence of the firm resolution of the Board of Trustees to concentrate upon the physical needs of the Seminary in the time immediately ahead may be seen in two recent appointments. Dr. James K. Quay has been elected Vice-President of the Seminary to succeed Dr. Henry Seymour Brown, who retired a year and a half ago on completing his seventieth year. Dr. Quay's election will be confirmed by the Board of Trustees at a special meeting in February. Mr. J. Edward Tomkins, a Presbyterian layman, has been appointed a special Assistant to the President in the realm of Seminary promotion. In the next number of the *Bulletin* these gentlemen will be formally introduced to readers of the *Bulletin*. In the meantime, from the bottom of our hearts we welcome their coming. With their co-operation, and that of the alumni and friends of Princeton Seminary throughout the nation, and with the welfare of the Christian ministry our goal, "we His servants will arise and build."



PRINCETONIANA

LEFFERTS A. LOETSCHER

OPENING OF SEMINARY

THE Seminary rejoiced this year to welcome 340 students, the largest enrollment in the history of the Seminary. The ending of the war has made unusually large entering classes last year and this year—there are 92 middlers and 90 juniors. The great number of returning chaplains and others has swelled the graduate enrollment to 93. Of the total student body, 206 are candidates for the degree of Bachelor of Divinity and 30 are candidates for the degree of Master of Religious Education.

The student body is a widely representative group, coming from 38 states and territories and from 19 foreign countries. There is a great variety of collegiate backgrounds, too, with the present Seminary students coming from 174 different colleges and universities.

Before the opening of Seminary this year a somewhat expanded Orientation Program was held for all juniors and as many graduate and transfer students as desired to attend. Incoming new students were met at the train by upperclassmen on Friday morning, September 26, and later at a luncheon were addressed by Dr. Mackay and by Mr. Ormiston, president of the Student Association. A chapel service and the taking of the class picture were followed by a tour about town and a fellowship dinner at which the Faculty also were present. Addresses on the Seminary and its work occupied the next morning. One interesting feature of the program was the voice recording which Mr. Fluharty, Instructor in Public Speaking, made of each junior. This will give each new student the opportunity to analyze his individual needs in speech correction and to note progress made during his Seminary course.

STUDENT ACTIVITIES

It has become a regular custom in Princeton Seminary to cancel classes one day each year in order that all students may visit the Church Boards, learn of their work, and meet their staffs. This year the visits were made on December 5, with the juniors going to the Board of Foreign Missions, the middlers to the Board of Christian Education, and the seniors to the Board of National Missions. Some of the students were accompanied by their wives. They arrived at the respective Boards at about 10 A.M. and upon their arrival were given a general presentation of the work of the Board as a whole, then the work of each department was described in somewhat greater detail. The students were the luncheon guests of the respective Boards. The purpose of these annual visits is to give both information and inspiration, and the programs to date have been amply rewarding.

One very interesting activity of the students on the campus recently has been their work in Social Education and Action. Meetings are held from time to time and speakers brought to the campus in order to stimulate and inform opinion on social problems confronting contemporary Christianity. The most recent development in this phase of student activity was the appearance in November of a three-page mimeographed sheet entitled "SEA Opinion," which is to appear periodically. The first issue was devoted to a discussion of "The Marshall Plan—Its Background and Its Issues."

Every Wednesday evening at 9:30 P.M.

there is held in Alexander Hall parlor a student prayer meeting for missions. This year these meetings have been attracting larger attendance and interest than usual. A student Mission Gospel Team consisting of two American students, one from Korea, and one from Iran, has been receiving more invitations to speak on Sundays than it can fill. The team has been very successful in arousing missionary interest among young people and in conducting evangelistic work. There are also four other student teams engaged in evangelistic work on week-ends.

One very important activity of the students during recent years has been the annual drive for relief of war sufferers. This year a few smaller items have been included to form a "United Funds Drive." With the aid of contributors from the Faculty, a goal of $2,000 is being sought.

Various "retreats" are also held during the course of the Seminary year. Three, for example, are scheduled for juniors. Some students have said that these retreats have been among the most stimulating and satisfying experiences of their Seminary days. One of the retreats this fall was held for the women students of the School of Christian Education, centering on the general theme "Being a Christian Leader Today." Mrs. Mackay, Dr. Homrighausen, Dr. Roberts, and Dr. Crawford spoke at the various sessions.

Theology Today

For a year, from October, 1947, through July, 1948, *Theology Today* is arranging its several numbers with reference to the forthcoming meeting of the World Council of Churches at Amsterdam. Thus, three of the articles in the current January issue are on the Church: Professor Wilhelm Pauck of the University of Chicago writes on Romanism and Protestantism; Daniel Jenkins, an English Congregational minister and editor of *The Presbyter*, writes on "The Apostolic Ministry"; and Professor H. Richard Niebuhr of Yale discusses "The Gift of the Catholic Vision."

In this same January issue a group of three articles deal with theological liberalism: Professor George W. Davis of Crozer Seminary writes "In Praise of Liberalism"; Dr. Henry Sloane Coffin urges "Be Fair to Liberalism"; and Professor Paul L. Lehmann offers a "Critique of Liberalism."

It will be of interest to alumni to note that *Theology Today* is able to offer to all subscribers a three-year subscription for five dollars. The regular rate is two dollars a year. Address *Theology Today*, Box 29, Princeton, New Jersey.

Day of Prayer

The annual Day of Prayer was held on November 19 with Dr. Piper as the speaker at the morning service. Discussion groups, presided over by students but with faculty members also participating, considered matters of spiritual interest. An afternoon meeting for general prayer was followed by a Communion service in the evening, led by Dr. Kuist and Dr. Macleod.

The speaker for the Day of Convocation, which was held on February 4, was Dr. T. Z. Koo.

Christmas Celebrations

The Seminary enjoyed a double celebration of the Christmas season just before first term final examinations and Christmas vacation. On December 8, the Seminary Choirs, under the direction of Dr. Jones, rendered Handel's "Messiah." A Mixed Choir, a Children's Choir, and a Male Chorus, assisted by guest soloists, did excellent work.

On December 9 Dr. Wheeler gave his famous reading of Dickens' "Christmas Carol." This is a treat which comes around

about once every student generation of three years, and everyone greatly enjoyed it.

Personalia

The Seminary suffered great loss in the death on July 1, 1947, of the Rev. William Boyd Sheddan, Librarian Emeritus, and in the death on November 23, 1947, of Dr. Robert E. Speer, President of the Seminary's Board of Trustees and Secretary Emeritus of the Presbyterian Board of Foreign Missions. A formal memorial minute on Mr. Sheddan appears elsewhere in this issue of the Seminary Bulletin, and a minute on Dr. Speer will appear in the next issue of the Bulletin. A memorial service in honor of Dr. Speer will be held at the Seminary on June 7 in connection with the Seminary Commencement.

An interesting story concerning one of the early alumni of this Seminary recently came to the writer's attention. The Rev. Joseph M. Ogden graduated from Princeton Seminary in the Class of 1826 and accepted a call to the pastorate of the church at Chatham, New Jersey. Though he received invitations to other churches, larger than his then was, he felt called to spend his ministerial life in the one field. Years later, when the congregation was seeking contributions for a new building, they approached the former pastor's son, a very successful New York banker. He offered to contribute the new building by himself, if other contributors would withdraw. The church was renamed the Ogden Memorial in memory of its devoted pastor. This interesting information about a faithful alumnus of long ago and his distinguished son was supplied just the other day by Dr. Ogden's granddaughter, Mrs. Ruth Ogden Sabin of Camden, South Carolina. Clarence L. Lecrone, class of 1937 is now pastor of the Chatham Church.

Dr. Albert J. Sanders of the Class of 1927, President of Union Theological Seminary in the Philippine Islands, gives an encouraging report that repairing and renovating of the Seminary property is progressing rapidly since the wartime damage. There is a record enrollment of 110 students, with ministerial students coming from four denominations—Methodist, Disciple, United Evangelical (formed by Presbyterians and Congregationalists), and Philippine Evangelical. The Seminary maintains supervised student field work and last summer conducted a three weeks' summer school.

A letter has come recently from Mr. Stephen Nagy of Hungary, the father of the Rev. Bela Nagy, who was a graduate student at Princeton Seminary in 1928-1929. The father has requested that we discontinue sending the Bulletin to his son. He tells us that "on September 26, 1944, when Hungary was a battlefield between the German Nazis and the Russians, after the Germans evacuated our town and before the arrival of the Russian troops, under the spell of panic and diverse propaganda, my son and his wife and three lovely daughters committed suicide." Mrs. Nagy was a Hungarian Presbyterian, a deaconess who was born in the United States. The daughters ranged in age from thirteen to sixteen years. The father concludes his letter with the words, "My wife and I are now seventy-five years old and here we stand, unsupported, sick and childless. I am so overwhelmed by feelings of sorrow and pain that I cannot continue this letter. God bless you all."

Alumni Council

At its annual meeting in Princeton on December 8 the Alumni Council prepared plans for Commencement next spring and drew up a slate of nominees for officers of the Alumni Association. The Alumni Council consists of officers of the Alumni Association plus six elected members. Dr.

Arthur N. Butz, pastor of Prospect Presbyterian Church of Maplewood, New Jersey, is the chairman of the Council.

Dr. Hope's Installation

At a service held in Miller Chapel on October 14 Dr. Norman V. Hope was installed as Archibald Alexander Professor of Church History. Dr. Frank S. Niles of the Board of Trustees delivered the Charge to the Professor. Dr. Hope's Inaugural Address was entitled "The Importance of Church History for the Working Minister."

The Reigner Gift

Mr. Charles G. Reigner of Baltimore, president of the H. M. Rowe Company, publishers, recently presented to the Seminary a very generous initial gift of $1500 to be used for making the Reading Room of the School of Christian Education attractive and for buying books.

Mr. Reigner is a graduate of Princeton University and is the author of some thirty textbooks in the field of commercial education. His son, the Rev. P. W. Reigner, saw chaplain service in the Far East and is a graduate student at the Seminary during the current academic year. The generous gift of Mr. Reigner is very greatly appreciated.

Institute of Theology

Plans are already nearing completion for the Princeton Institute of Theology for next summer. The Convocation Hour which closes the morning sessions will be led one week by Dr. Mackay and the other week by Dr. Charles Ransom, the new General Secretary of the International Missionary Council. Dr. Ransom was formerly a missionary to India. Under the general title of "Basic Concerns of the Church Universal," Dr. Mackay will deal with the main subjects to be considered by the first meeting of the World Council of Churches in Amsterdam.

The sessions each morning will open with a Bible Hour, 8:30-9:30, which will be followed by a number of simultaneous elective courses. Dr. John Baillie of Edinburgh and Dr. F. W. Dillistone, recently of the University of London and now of the Divinity School of Harvard University, will be on the Institute Faculty.

The evening meetings are always a high light of the Institute. This year there will be sermons and also a lecture series, "Frontiers of Conflict," in which basic contemporary issues in various lands will be discussed by specially qualified persons. India, Palestine, Russia, Central Europe, and the United States will be the areas treated.

Much interest in next summer's Institute is already manifest. It would be well to "play safe" by enrolling now. Communications should be addressed to the secretary of the Institute, Dr. J. Christy Wilson.

Summer Language Courses

The Seminary experimented last summer with a course in elementary Hebrew for students specially desiring it. The idea was very popular and the results highly successful. This year the plan is being broadened to include also a course in elementary New Testament Greek. This year, however, the courses will run for ten weeks, from June 15 to August 20, instead of for twelve weeks as was the case last summer. Those eligible will be students already enrolled in the Seminary; prospective juniors who may wish to complete work in one of the languages before starting their Seminary work in the fall; and students of other seminaries. There will be a charge of $70.00 for tuition and of $50.00 for room. There is a possibility that one of the Seminary eating clubs will be opened, in which case the board would be $10.50 per week. The classes in

both languages will have the same hours, 8:30 to 9:30 and 11:30 to 12:30 every morning. Twelve term hours credit will be given and a whole year's work in elementary Greek or Hebrew completed.

Faculty Lecturing

In addition to full schedules of teaching and a considerable amount of preaching and writing, faculty members have been engaging in lecturing as well as in various forms of extra-academic service. No attempt is made here to list the speaking engagements of the President nor to mention any lectures except where a series was given.

Dr. Blackwood spent more than a week last June addressing Methodist ministers of South Carolina meeting at Columbia College, Columbia. From July 21 to 26 he delivered a series of addresses before Northern Baptist ministers meeting at Keuka, New York. Early in September he spent five days speaking to Congregational ministers near Boston. In December he delivered series of addresses at Anderson College, Anderson, Indiana, at the School of Theology of Butler University, Indianapolis and at Fort Wayne Bible Institute, Fort Wayne, Indiana.

Dr. Gehman in September lectured at the Inner Mission Conference of the United Lutheran Church at Paradise Falls, Pennsylvania, on "The Prophets of the Old Testament, Our Contemporaries in Social Problems." In October and November he delivered six lectures on "A Divine Revelation" before the Lutheran Leadership Training School at Lancaster, Pennsylvania.

Dr. Homrighausen addressed an Institute of Theology under the auspices of the Presbyterian Board of Christian Education at Whitworth College, Spokane, Washington, June 23 to July 2. From July 14 to 25 he was teaching in the Institute of Christian Education, which is part of the Summer School of Occidental College.

Dr. Piper lectured at the Summer School of the Chicago Lutheran Theological Seminary last summer from July 14 to August 22.

Dr. Kuist, during the summer delivered seven lectures on John's Gospel at the Insmont Institute of Theology near Bailey, Colorado, under the auspices of the Presbyterian Board of Christian Education. On Saturday mornings throughout the current year Dr. Kuist has been giving a course in Jeremiah at the Biblical Seminary in New York.

Dr. Cailliet during August delivered four lectures in Montreat, North Carolina, on "The Way to God."

Dr. Vasady has given lectures on church conditions in Europe at a score of universities, colleges, and seminaries throughout this country and Canada. On April 10 and 11, 1947, Dr. Vasady delivered three lectures at the School of Religion, Butler University. In the winter term of 1946-1947 he gave two courses at McCormick Theological Seminary. On September 16, he delivered three lectures on "The World Church" at the Congregational Christian Conference Center at Leslie, New York.

Dr. Wilson delivered three addresses, April 18-20, at the Christ for the World Congress, meeting at Mansfield, Ohio.

Dr. Jurji's lectureship at Princeton University was recently renewed on a five year basis. Last April Dr. Jurji delivered three lectures before the Convention of the Protestant Episcopal Diocese of New Jersey, and in June two lectures before the Laymen's Convention of the Diocese of Newark. For six weeks in July and August he served as Visiting Professor of the Culture of the Near East at the State Teachers' College at Oneonta, New York. In September he delivered two lectures and conducted a seminar on "The Modern

Near East" at the State Teachers' College at Plattsburg, New York.

Dr. Lehmann delivered five lectures on "Current Tendencies in Religious Thought" last August at the Eastern Hazen Conference on Religion and Higher Education at Keuka Lake Park, New York. In October he delivered seven addresses on "The Present Shaping of the Christian Mind" at the College of Preachers at the National Episcopal Cathedral, Washington, D.C. In November he participated in a discussion of "The Significance of Civilization," a colloquium held at McCormick Seminary under the auspices of the World Council of Churches, in preparation for a special volume on the Bible which is being prepared for the Amsterdam meeting of the World Council of Churches next year.

Dr. Fritsch delivered fourteen lectures and counselled with students at Bluffton College, Bluffton, Ohio, from November 16 to 21. These were the annual Bluffton Lectures. He spoke at Teacher Training Institutes at Dunellen, New Jersey, and at Freehold, New Jersey.

Dr. Metzger delivered five lectures on "The Life and Work of Paul" at a Leadership Training School at New Brunswick in October and November. He also lectured on "The Four Gospels" at the Leadership Training School held at Freehold, New Jersey.

Dr. Barrois delivered two lectures at Union Seminary, New York, last November on "The Mythology of the Babylonian Epics of Creation" and "The Epic of Gilgamesh."

ALUMNI NOTES

[1897]

Samuel Wilbert Steckel has celebrated the fiftieth anniversary of his ordination and installation over the church of Pleasantville, New Jersey, and appointment as stated supply of the church of Absecon, N.J., November 17, 1897. The class of 1897 observed their fiftieth anniversary last May. Dr. Steckel is a member of "The Fifty Year Club" of Lafayette College.

[1902]

D. Russell Mitchell has retired and is living at Viewfield, Kilmacolm, Renfrewshire, Scotland. During the illness of a pastor in the community Mr. Mitchell has assumed full charge of the church.

[1904]

William E. Brooks has retired from the pastorate of the First Church, Morgantown, W.Va. He plans to reside at Cape Cod, Mass.

[1905]

In October Joseph L. Weisley with the congregation of the Forty Fort Church celebrated the fortieth anniversary of his pastorate.

[1906]

The Presbyterian Church of Ireland has elected Robert Boyd as Moderator. He served as a missionary in India for some years and is now Secretary of the Board of Missions of the Irish Church.

[1912]

At its Commencement in June, Lincoln University conferred the honorary degree of Doctor of Laws upon John H. Gross.

[1915]

Samuel F. Franklin is serving the First Church, Woodstown, N.J.

[1916]

Mebane Ramsey, pastor of the Calvary Church, Staten Island, for the past twenty-seven years, has resigned to accept a call from the church at Hagerman, New Mexico.

[1917]

The Coal Brook Church, Neffs, Ohio, has called Milton M. Allison.

Joseph M. Batten is Professor of Church History in the School of Religion, Vanderbilt University, Nashville, Tenn.

Gervas A. Carey has been elected President of Pacific College, Newberg, Oregon.

[1918]

Patrick H. Carmichael is Dean of the Faculty of the General Assembly's Training School, Richmond, Va.

Bloomfield College and Seminary has elected Charles F. Deininger to the Chair of New Testament Language and Literature.

[1922]

Centre College had a three day program, November 13-15, when Walter A. Groves was inaugurated as President of the College.

Arthur P. Moor is serving as head of the School of Fine Arts at Olivet College, Olivet, Mich.

[1923]

Albert G. Edwards has accepted a call to the church (U.S.) at Harrisonburg, Va.

The First Church of Nashville, Ill., has called Lucas T. Krebs.

[1924]

William Henry Flurkey has accepted a call to the First Church, New Cumberland, W.Va.

[1925]

The Second Church of Memphis, Tenn., has called A. W. Dick.

Charles Porter Melcher has been installed pastor of the First Church, Eau Claire, Wis.

[1927]

At its Commencement in June, Buena Vista College conferred upon Frielie E. Conaway the honorary degree of Doctor of Divinity.

Calvert N. Ellis was elected Moderator for 1947-48 of the Church of the Brethren at the Annual Conference held at Orlando, Fla.

Knox Presbyterian Church, Jarvis, Ontario, Canada, has called Whitman H. Fuller.

[1928]

R. Clyde Douglas has accepted a call to the church (U.S.) at Hartwell, Ga.

The Gordon Divinity School, Boston, Mass., has appointed Alexander N. MacLeod Guest Professor of Church History and Missions.

[1929]

John Franklin Buyer is Chaplain of the State School for Boys at West Coxsackie, N.Y.

[1930]

The church at Kinsman, Ohio, has called Harold J. Braden.

At its Commencement in June, Hanover College conferred the honorary degree of Doctor of Divinity upon John N. Lukens. He has recently accepted a call to the Independent Church, Birmingham, Ala.

Harold J. Ockenga has been called to the Presidency of the Charles E. Fuller Seminary, Los Angeles, Calif. For the present year he will also continue his pastorate in Boston.

[1931]

David Porter is now pastor of the Richview Presbyterian Church, Donegal Road, Belfast, Ireland.

William F. Rogan is University Pastor and Director of Student Work in the First Church (U.S.), Lubbock, Texas.

Charles M. Prugh is now Dean of Men and teacher of Religion at Heidelberg College, Tiffin, Ohio.

William Clarence Thompson has begun his work as pastor of the First Church of Duquesne, Pa.

[1932]

Harry Ingram Fell is rector of St. Giles Episcopal Church, 231 Hampden Road, Upper Darby, Pa.

The Baptist Church of Peckville, Pa., has called Harvey L. Jennings.

The First Church of Oregon City, Oregon, has called Lee Knoll.

Albert W. Lenz has been installed pastor of the church at Gap, Pa.

[1933]

The First Church of Jonesboro, Tenn., has called Robert W. Jones.

John B. MacDonald is pastor of Knox Church, Spokane, Wash.

C. Vin White, who has been Dean of Dubuque Seminary, has accepted a call to the First Church, Lincoln, Neb.

[1934]

Clem E. Bininger has been called to the Grace Covenant Church (U.S.) of Richmond, Va. He began his work there on January 15th.

The First Church of Neenah, Wis., has called John E. Bouquet.

Daniel K. Poling has been installed as pastor of the Fort Washington Reformed Church, New York City.

[1935]

The Makemie Memorial Church of Snow Hill, Md., has called Cecil H. Bailey.

Moore Gray Bell has been installed pastor of the First Church, Wray, Colorado, and the church at Eckley, Colo.

Barnett S. Eby has been appointed Associate Director of the Department of Young People's Work of the Board of Christian Education.

Ernest K. Emurian has gone to the Elm Avenue Methodist Church, Portsmouth, Va.

The Kahoka and Alexandria Churches (U.S.), Kahoka, Mo., have called Raymond O. Sharp.

The first course in marriage counselling ever to be given at the United States Army Chaplain School since its inception twenty-nine years ago was presented during the current session by Chaplain William P. Maxwell, USA, who lectured to a class of veteran chaplains of both the Regular Army and the Reserve.

S. Carson Wasson has accepted a call from the church at Rye, N.Y.

[1936]

The University Church of Seattle, Wash., has called David L. Cowie.

During the present year Otto DeCamp is serving the Olyphant and Blakely Churches, Olyphant, Pa.

[1937]

William H. Kepler has been called to the Northminster Church, Washington, D.C.

The Second Church of Germantown, Pa., has called Harold A. Scott.

Franklin K. Tomlinson has gone to California to engage in extension work under the direction of Dr. Glenn Moore.

William G. Vincent has re-enlisted and is now serving with the U.S. Army at Hot Springs, Ark.

[1938]

Laurence W. Allen is now pastor of the First Baptist Church, Orange, Calif.

The First Church of Canyon, Texas, has called Benjamin E. Bollman.

Lauren E. Brubaker, Jr., has accepted a position at Parsons College, Fairfield, Iowa, as Professor of Philosophy and Religion. He will also direct the religious program of the college.

The Westwood First Church of Cincinnati, Ohio, has called Earl L. Fritz.

Theodore F. Kennedy has been installed pastor of the Hampden Church, Baltimore, Md.

Harold S. Strandness is Assistant Professor of Religion at Jamestown College, Jamestown, N.D.

[1939]

The Olivet Church of Atlantic City, N.J., has called Arthur Copeland.

Lloyd Owen Gaut has been called to the United Church, Oakland, Calif.

Samuel S. Haas has been appointed Professor of Hebrew and Old Testament Literature at Bloomfield College and Seminary.

[1940]

The First United Presbyterian Church of Central Falls, R.I., has called T. Howard Akland.

Franklin B. Gillespie has accepted a call from the Chevy Chase Church, Washington, D.C.

The Angeles Mesa Church of Los Angeles, Calif., has called William S. Stoddard.

[1941]

Hugh F. Ash has accepted a call from the church at Hanover, Ohio.

Francis H. Glazebrook is a student at the General Theological Seminary, New York City.

The First Church of Bridgeport, Pa., has called Henry D. Hartmann.

Russell L. Jaberg has been installed pastor of the church at New Castle, Del.

[1942]

The First Church of Boonville, N.Y., has called Frederick J. Allsup.

Samuel D. Crothers is assistant pastor in the Second Church of Kansas City, Mo.

The church at Jersey Shore, Pa., has called Varre A. Cummins.

Richard C. Halverson is serving as assistant pastor in the Hollywood First Church, Los Angeles, Calif.

William R. Johnston has accepted a call to the church at Scottdale, Pa.

The First Central Church of Pittsburgh, Pa., has called Simon Arthur Talman.

[1943]

Robert E. Hansen has been installed pastor of the church at Churchville, Md.

The church at Hobart, N.Y., has called Wesley E. Megaw.

Carl J. C. Wolf is serving under the Board of National Missions as Director of a larger parish at Cairo, W.Va.

[1944]

The church at Glenwood Landing, N.Y., has called Samuel R. Boston.

Ronald D. Holcomb has gone to the Bethany Church, Los Angeles, Calif.

The First Church of Marysville, Calif., has called Truman Matthews Jolley.

Robert P. Montgomery has accepted a call to the church at Scarborough, N.Y.

John R. Tufft is pastor of the Trinity Church, Santa Cruz, Calif.

The church at Audubon, N.J., has called James R. Watt.

[1945]

Reuben T. Allen is now pastor of the church at La Follette, Tenn.

The Gardens Community Church, San Bernardino, Calif., has called George N. Barford.

Willard A. Beling received the degree of Doctor of Philosophy from Princeton University in September.

David E. Dilworth's present address is College of Chinese Studies, 5 Tungssu Toutiao Hutung, Peiping, China.

D. LeRoy Engelhardt has been appointed to the Faculty of Maryville College as Assistant Professor.

William B. Grobe has been called to be head of the Bible Department in Buena Vista College, Storm Lake, Iowa.

The Japanese Church at Seattle, Wash., has called Masao Hirata.

William D. Livingstone has gone to the church at Solana Beach, Calif.

Thomas F. Luce is serving as assistant pastor in the East Liberty Church, Pittsburgh, Pa.

The First Church of Lawton, Okla., has called J. Houser Prichard.

Ira S. Smith is doing graduate work at the San Francisco Seminary.

Henry Voogd is teaching Sociology in Hope College, Holland, Mich.

[1946]

Suran W. Antablin is assistant pastor in the First Church, Berkeley, Calif.

The Middle Point Church, Ohio, has called W. Philip Bembower.

Arnold V. Cigliano has been called to the First Church, Thompsonville, Conn.

The church at Oostburg, Wis., has called John A. Cressman.

Manfred L. Geisler is serving as stated supply of the church at Bayfield, Colo.

J. Norval Geldenhuys has assumed duties as Director of Publications of the Student Christian Association of the Union of South Africa at Stellenbosch, Cape Province.

The German Church, Lansing, Iowa, has called Leslie M. Gonnsen.

Norman Goren has joined the staff of the Friends of Israel Missionary and Relief Society. He will work in the San Francisco Bay area.

Nao Kodaira has been called to the Stockton Calvary Church, Stockton, Calif.

The First Church of Bristow, Okla., has called Samuel G. Orlandi.

Robert C. Young is studying at New College, Edinburgh.

[1947]

W. Malcolm Brown has accepted a call to the church at Mercer, Pa.

Harry C. Coleman is assistant pastor of the United Presbyterian Church, Beaver, Pa.

The First Church of Penn Yan, N.Y., has called John F. McCloy.

William B. Wann was ordained in October and is serving as assistant pastor in the First Church, Stockton, Calif.

James W. Arnold has been installed pastor of the church at Rifle, Colo.

It is requested that the Alumni will kindly send Alumni Notes to the Registrar of the Seminary.

WILLIAM BOYD SHEDDAN

THE Faculty of Princeton Theological Seminary records with sorrow the death of William Boyd Sheddan, Librarian Emeritus of the Seminary. He was born at Mooresburg, Pennsylvania, on April 8, 1867, the son of John Knox Sheddan and Mariette J. Sheddan. After a few years of teaching, Mr. Sheddan matriculated at Bucknell University, from which he was graduated in 1895 with the degree, Bachelor of Philosophy. Later he served as Principal of the Academy at Potts Grove, Pennsylvania (1895-96); Principal of the High School at Pottstown, Pennsylvania (1896-97); and Assistant Principal of the High School at Milton, Pennsylvania (1897).

In 1897 Mr. Sheddan entered the Theological Seminary at Princeton, New Jersey, and in 1900 he was graduated. On January 30, 1901, he was ordained to the Gospel ministry by the Presbytery of Newton, and until 1904 he served as Pastor of the First Presbyterian Church, Oxford, New Jersey. Then he became the Assistant Librarian of the Seminary. In that capacity he showed a knowledge of books, an understanding of their importance in the educational work of the Seminary, and an appreciation of the place reading should occupy in the life of parish ministers. All the while he showed a love for books, and stood ready to help the students in their use of the Library.

In 1931 Mr. Sheddan became the Librarian of the Seminary, and in that capacity he served until he reached the age of retirement in 1937. Despite the financial retrenchments that proved necessary throughout most of his tenure in office, he instituted measures for the reorganization of the Library, the modernization of the cataloguing, and the improvement of the services to the Seminary constituency. Thus he gave himself wholeheartedly to the interests of Princeton Seminary for thirty-three years.

After his retirement Mr. Sheddan continued to live at his home in Princeton. There he died on July 1, 1947, after an illness of only a few hours. He is survived by his widow, Mrs. Alice Montgomery Sheddan, and by two sons, Ralph M. Sheddan of Philadelphia, and Boyd R. Sheddan of Princeton. Not long before his departure, Mr. and Mrs. Sheddan celebrated the fiftieth anniversary of their marriage.

The Faculty hereby records its gratitude for the friendship of Mr. Sheddan, and for his fidelity, both as the Assistant Librarian and as the Librarian. We remember his loyalty to the Seminary, his diligence in labor, and his mastery of detail. We give thanks to God for his strength of character, his spirit of friendliness, his habit of helpfulness, and his originality of speech. Especially in later years we have admired his concern for the Kingdom, his love of home, his youthfulness of heart, and his optimism of outlook. We never have thought of him as old.

We also rejoice in the services that Mr. Sheddan rendered as a presbyter. Throughout the years we have heard of many a congregation that he served as the supply of the pulpit, and of the love that he received. In all the history of the Seminary, we believe, no member of its staff has endeared himself to a larger number of vacant churches, and helped to solve a larger number of parish problems.

Above all, we give thanks for our friend's loyalty to Christ and His Church. "Christ also loved the Church, and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious Church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish."

BOOK REVIEWS

The Gilgamesh Epic and Old Testament Parallels, by Alexander Heidel. The University of Chicago Press, 1946. Pp. 269. $3.50.

The author of this book is research associate at the Oriental Institute of the University of Chicago and has been working on the Assyrian dictionary projected by that institution.

The Gilgamesh Epic, the longest and most beautiful poem yet discovered in the Tigris-Euphrates Valley, is of special importance to the student of the Bible, because there is imbedded in this epic the Babylonian account of the flood. This poem was written on twelve clay tablets, and pages 16-101 of this book are devoted to the translation. Dr. Heidel dates the composition of the epic about 2000 B.C., but recognizes that the material on the tablets is undoubtedly much older. He has given us a critical rendering of the poem, and he supplements the Assyrian recension, which has not been completely preserved, with fragments from the Old Babylonian and the Hittite together with references to the Sumerian. The epic forms interesting reading even for one who never studied Akkadian. The summary of the epic which precedes the translation and the footnotes should make the contents clear for the layman. The footnotes furthermore contain copious bibliographical references, which are useful to the scholar.

In Chapter II we find *Related Material* in translation, among which are a Sumerian Deluge Version from Nippur, the Atraḫasis Epic, the Deluge Account of Berossus, Ishtar's Descent to the Underworld, and a Prince's Vision of the Underworld. The latter two are of special interest for the light they shed on the Babylonian conception of the afterlife.

Chapter III is a study of "Death and the Afterlife" on the basis of the Babylonian material and the Old Testament. In the Fourth Chapter a comparison is made between the flood narrative in Genesis and the material on the same theme in the literature of the Babylonians and the Assyrians. The author does not give us a positive opinion to account for the relation between the Hebrew and the Babylonian versions of the deluge. He refers to three possibilities, the last of which is that the two may "revert to a common source of some kind." Yet in this connection he says: "but for the present, at least, this explanation can be proved as little as the rest."

For the Biblical student Chapters I and II are by far the most important and most interesting part of the book, and after he has read them, he should be able to form his own conclusions. For the Biblical Theology involved in the comparison between the Old Testament and the Babylonian literature he will have to go beyond Chapters III and IV of this book and consult Old Testament commentaries and works on Old Testament Theology.

HENRY S. GEHMAN

The Old Testament Interpretation of History, by Christopher R. North. The Epworth Press, London, 1946. Pp. xv + 210. 10s.6d.

In these 1946 Fernley-Hartley lectures Prof. North analyzes the Old Testament interpretation of history in its several stages in order to ascertain whether that interpretation is true, and whether the Jew and Christian are justified in believing that there was a special providence and purpose working in the history of Israel. "What concerns us is not the literal accuracy of this or that happening, but whether the interpretation as a whole is valid for the events in their broad totality." (p. xiii)

Since the history of the Hebrews found within the Old Testament is recorded "from the standpoint of the Jewish Church in the period after the Exile," the problem of distinguishing between the interpretative "facts" and the "actualities" becomes most acute for the understanding of the Old Testament. The first three-quarters of the book is taken up with this problem as the author tries to discover the different interpretations of history contained in the sagas, the prophets, the deuteronomic and priestly strata, and the apocalyptic sections of the Old Testament. Each one of these sections contains a view of history peculiar to itself, yet they all agree on certain fundamental principles. One of the great unifying ideas that runs through the Old Testament writings is the belief that God has revealed Himself in a special, personal way in the history of the Hebrew people. As the author well says, "The root problem at the heart of the concept of God in history is the problem of divine personality. On this the Old Testament is uncompromising." (p. 143) The majestic figure of God is more clearly portrayed in the Old

Testament than any other character in Israel's history.

It was also the common conviction among Israel's historians that God really did make a choice of Israel and that His special providence was working in the events of her history. The way in which the events of the Exodus, for instance, were interpreted and emphasized during the millennium after they took place shows that the Hebrews themselves certainly believed that God had delivered His people by His own arm from the sinister power of Egypt. But the indisputable proof of God's special revelation to Israel is her prophetic consciousness. From beginning to end there is that thrust into the future which finally culminates in the coming of the Messiah. "The Old Testament was the essential and indispensable preparation for the New. In no other milieu could Christ have been even remotely understood, and even though His own people rejected Him we cannot conceive of His having come to any other." (p. 182) In the last chapter the author clinches this argument by showing the incompleteness of Old Testament religion apart from its fulfillment in the New Testament.

This is another stimulating book to add to the long list of works which have been appearing on the spiritual message of the Old Testament. This book very definitely improves in style and increases in interest as it goes along. In the opening chapters there are a number of awkward phrases and sentences which sometimes seriously blur the meaning. The sites of Mt. Sinai and Mt. Horeb suggested on p. 4 are not in accord with our latest and best knowledge on that subject. On p. 59, l. 13, a slip of the pen caused "Elijah" to be written instead of "Elisha." And it is not quite fair to intimate that Hebert in his *Throne of David* sanctions an unbridled allegorization of the Old Testament. (p. 149)

On the other hand the author's discussions of the relationship between monolatry and monotheism (pp. 63 ff. and 150 ff.), of the theological conflict between those who believe in ideas about God and those who believe in the God of history (pp. 153 ff.), and of the relation of Israel's geographical position to her unique mission in the world (pp. 151 ff.) are thought-provoking and valuable for all who are interested in the Old Testament.

CHARLES T. FRITSCH

The Second Advent: The Origin of the New Testament Doctrine, by T. Francis Glasson. Epworth Press, London. Second revised edition, 1947. Pp. 244. 12s.6d.

It is a real aesthetic delight to read this masterly treatment of a very timely subject, even when one is unable to grant the author that he has succeeded in proving his case. Here is an elaborate method, handled with great skill and subtlety, a comprehensive presentation of the source evidence in a highly condensed and yet most readable form, and a clear and straightforward reasoning of great cogency. These qualities will assure the book its lasting place in New Testament scholarship even though its results may be rejected by many, including this reviewer.

The author sets out to show that belief in the imminent return of Jesus Christ originated in the Christian Church after the death of the Lord, and that neither Jesus nor the Judaism of the inter-Testamental period taught the Parousia of the Messiah. The possibility for the genesis of such a view was given by the tendency prevalent in the Primitive Church, to ascribe to Christ Old Testament passages, that originally had God as their subject. "Broadly speaking the Christians took over the O.T. doctrine of the Advent of the Lord, making the single adjustment that the Lord was the Lord Jesus" (p. 176). The sense of imminence of the Parousia and the centrality which this belief occupied in the thinking of the Primitive Church after A.D. 50 is explained as being caused by the acceptance of the Jewish Anti-Christ legend. This development would not have been possible except for the fact that the early Christians misunderstood Jesus, and that they embraced less noble views than those held by Jesus himself. Paul would gradually have freed himself from contemporary superstitions and have evolved more adequate views, and in John's Gospel, the popular concept of the Parousia, together with those of the Resurrection and the Judgement, "occupy a minor position."

With von Dobschuetz, the author talks of the "transmuted eschatology" of Jesus, in which the future tense means actual reality, and the designation of outward events stands for inward experiences. But his treatment of the Gospel evidence if consistently thought through, would deprive these books of every historical value. Thus the whole study remains in the air. The cogency of all Dr. Glasson has to say concerning the Synoptic material depends upon two premises, viz. (1) that the disciples misunderstood Jesus completely, and (2) that the evangelists changed the tradition in an arbitrary way to make it teach their superstitious and ignorant views. Not many scholars will be prepared to grant Dr. Glasson these two premises.

OTTO A. PIPER

The Authority of the Biblical Revelation, by Hubert Cunliffe-Jones. James Clarke & Co., London, 1945. Pp. 120. 7s.6d.

Published as a companion volume of H. H. Rowley's "Re-Discovery of the Old Testament" in the "Library of Contemporary Theology," this slender volume bears additional witness to the new emphasis upon a theological approach to Biblical studies, which since Hoskyns' work on the Fourth Gospel characterizes wide circles of contemporary British theology. Starting from the assumption that the Bible is the Word of God, the author attempts to steer his course between the scylla of modernistic criticism and the charybdis of fundamentalism. He states his own view in the following words: ". . . the *historical* study of the Bible and the *theological* study of it, though closely interrelated, are not the same, and . . . the great fruitfulness of Biblical studies lies in the constant interaction of these two divergent yet interdependent interests" (p. 10). In agreement with trends in modern Continental theology, the author points out that the Bible is not in itself an ultimate authority but rather points to that of God, who reveals himself in the Gospel; that Revelation is a process with successive stages, so that the Old Testament must be interpreted in the light of its fulfillment in the New, and the New Testament must be interpreted as the completion of the process which began in the Old, not as an absolutely independent unit; that the Bible is the book of the Church and thus truly understood only when related to the practice and worship of the Church; and that the Lordship of Christ is the central theme of the Bible.

This book is a fine exposition of a modern doctrine of the Bible. It is profound and learned yet written in a clear language and a simple style. This reviewer is in hearty agreement with the author's basic thesis that we cannot go back behind the critical approach to the Bible. Rather we have to deepen and supplement it. I am not quite so sure whether I have fully apprehended Dr. Cunliffe-Jones' distinction between things of relative and things of absolute authority in the Bible. I would say that it is the whole Bible, and therefore everything in the Bible that is of absolute authority. But there are passages and ideas in the Scriptures in which we may not yet be able to discern the Word of God. These have merely "educational" value for us as long as their revelatory content is not yet discovered. That is to say, we have simply to learn that they are in the Bible, though we are not edified by them. But any attempt to divide the content of the Biblical books into matters of purely educational value, on the one hand, and matters of spiritual value, on the other, would destroy the authority of the Bible as a whole.

Otto A. Piper

Christ—The Hope of Glory: Christological Eschatology, by Wm. Childs Robinson. Eerdmans, Grand Rapids, 1945. Pp. 324. $3.00.

The weakness of much of modern eschatological thinking lies in the fact that eschatology is dealt with apart from the other topics of theology, and thus is practically treated either as apocalyptics or as philosophical speculation on the end of man and the universe. Taking from beginning to end his stand firmly in the Bible and interpreting it as bearing witness to Christ, Dr. Robinson succeeds in gathering ample evidence for the fact that hope is an essential element of our faith, and that this hope is centered in the work of the risen Christ. All the important aspects of the Christian expectation of the future are brought out in this careful and penetrating study, which for many years to come will be one of the standard works on New Testament eschatology. There is no vagueness or ambiguity in the author's Biblical exegesis. Yet on points where no final certainty has been reached he states his own views convincingly without pretending that his is the only possible interpretation. His treatment of man's state after death is particularly commendable in that respect.

The book discloses the great influence that the eschatological trend in modern Continental theology has had upon the author's mind, but it also shows that he did not simply swallow that new "eschatologism" but rather integrated it in a Presbyterian system of thought. Prof. Robinson represents a sound realism that keeps equally aloof from the "spiritualizing" of eschatology, which eliminates its futuristic character, as well as from that massive materialism which characterizes so many "prophetic" interpretations. The complete otherness of the divine reality which manifests itself in the eschatological process, is carefully kept in mind throughout the book. The only point on which this reviewer would seriously disagree with the author, is his treatment of the millennium, which is practically amillenarianism. His refutation of modern premillenarianism is in the whole convincing. But the mere fact that the millennium is only once directly spoken of in the New Testament does not discredit that idea. It only makes it necessary to interpret it with constant reference to other ideas which are found more frequently

in the New Testament, especially to the redemptive work of Christ. Paul's Idea of the believers' reigning with Christ certainly requires a stage between the resurrection and the moment, when the Son will return the kingship to his father, which will be different both from the pre-resurrection state and the non-militant state of glory, when all enemies have been subdued to Christ.

OTTO A. PIPER

Bible Translating: an Analysis of Principles and Procedures, with Special Reference to Aboriginal Languages, by Eugene A. Nida. American Bible Society, New York, 1947. Pp. 362.

One of the important aspects of the fulfillment of our Lord's Great Commission in Matthew 28: 19-20 is the translation of the Holy Scriptures into the vernaculars of all nations. A few years ago the total number of languages and dialects into which all or part of the Bible had been rendered was one thousand.

The Secretary for Versions of the American Bible Society, Dr. Eugene A. Nida, has prepared a handbook which will be invaluable for all future translators. Specially trained in linguistic science and fully abreast of the most recent research and debate (for a popular presentation of such material see Nida's book, *Linguistic Interludes,* 1944, 2nd ed. 1947), the author combines a warm evangelical Christian experience with a generous amount of sanctified common sense.

Dr. Nida first considers the principles of translation and, in general, would endorse (so it seems) the time-tested maxim, "As literal as possible, as free as necessary." He sums up part of his discussion by printing in italics, "The real test of the translation is its intelligibility to the non-Christian" (p. 21). Succeeding chapters deal with "Languages and Dialects into which Translations should be made," "Texts of the Bible to be used in Translation," "Preparing for Translating," "Translation Procedure," "Orthography," and "Principles of Equivalence." One of the most helpful parts of the book is an extended treatment of problems likely to be encountered by the missionary-translator, and the author makes many specific suggestions how such problems are best handled. Difficult words include, as one would expect, "reins" (that is, "kidneys"), "bowels," "circumcision," "eunuch," and the like, but also many, many others which, at first thought, seem to be among the easiest to translate. How, for example, should the word "lamb" or "sheep" be represented to an Eskimo? (Incidentally, the author explodes the intriguing story that the word "seal" was used for "sheep" in one of the Eskimo translations, p. 136.) Again, how should the word "father" be rendered in a language which is used by people who practice communal marriage? Or what shall be done with the word "snow" in a translation meant for those who have never seen snow? In all such cases Dr. Nida's suggestions seem to embody the motto of that prince of translators, St. Jerome: "I have always aimed at rendering sense not words" (*Epistle* 57, 6). But St. Jerome's task was, relatively speaking, simpler than that of many a missionary-translator, for St. Jerome was turning Hebrew and Greek into Latin, all three of which are quite different from an aboriginal language which may lack, for example, all passive forms (such as the Eastern Aztec language), or which may possess, for example, an elaborate classification of nouns based on social distinctions (such as the Ponape language of the southwest Pacific which has one word for the foot of an ordinary man and another for the foot of a distinguished person, and so forth).

The volume closes with an appendix which suggests equivalents for Biblical weights and measures.

Everyone interested in the fundamental work of Bible Societies will undoubtedly revel in Dr. Nida's informative book.

BRUCE M. METZGER

The Great Certainty, by Canon Bertal Heeney, with the assistance of W. H. P. Hatch, *et al.* The Ryerson Press, Toronto, 1946. Pp. 160. $2.00.

It must be confessed that the criticism—and the epitaph—of the average collection of religious essays is most adequately summed up in "Laudamus tamen in partibus," as Quintilian said of Ovid's poetry, or "Good in parts," as the bashful curate said of his boiled egg. This symposium comprises seven chapters written by six authors. The editor, Canon Heeney of Trinity College, Toronto, wrote two chapters, "The Christ Personality," and "The Christ Fellowship." The other collaborators, in the order in which their work appears, are Wm. H. P. Hatch, Professor Emeritus of New Testament at the Cambridge Divinity School (Massachusetts), who wrote on "Modern New Testament Studies and Christ"; Sam A. B. Mercer, Professor of Semitic languages and Egyptology at Trinity College, Toronto, who wrote on "Modern Old Testament Studies and Christ"; E. F. Scott, Professor Emeritus of New Testament at Union

Theological Seminary, who wrote on "Christ, Change and Permanence"; Canon W. H. Davison of Montreal, who wrote on "Christ in Worship"; and Alexander MacMillan, former Vice President of the Hymn Society of Great Britain and Ireland, who wrote on "The Melodies of Christendom."

The two essays which alone repay the cost of the volume are those by Scott and Hatch. The former deals with the problem of how far traditions regarding Jesus Christ have been modified during the centuries. His point of view may be seen in the following quotation: "By some the later history of the church has been set aside as nothing but a long aberration. Jesus, we are told, proclaimed a new way of life, but His followers, while they professed to honour His message, turned it into something different, partly through ignorance, partly through a compromising with the world; and we have now to make our way back from this corrupted Christianity to the true one. . . . On the face of it there is something wrong with this reading of church history. The great Christian teachers, whatever we may think of them, were at least sincere, and often proved their sincerity by martyrdom. They were bent on expounding what they honestly believed to be the message of Christ. . . ."

The essay which reveals to the highest degree a happy combination of precise scholarship and warm piety is that from the pen of the veteran New Testament scholar, Dr. Hatch. Expressing himself with characterstic lucidity and dignity, he surveys certain major historical and critical questions regarding the life of Jesus Christ. While eminently fair toward those who hold differing views, the author is unequivocal in stating his own convictions. For example, he writes, "John the son of Zebedee stands in the background of the [Fourth] Gospel, and the work rests to some extent on his authority" (p. 33). Again, Dr. Hatch sides with those who believe that Jesus himself, and not merely his followers, regarded himself as the messiah (p. 44). In short, this essay by one of the country's first-ranking New Testament scholars may be commended wholeheartedly to those who wish a simple statement of the results of New Testament research interpreted with evangelical piety.

BRUCE M. METZGER

The Interseminary Series.

Volume One: The Challenge of our Culture

Volume Two: The Church and Organised Movements

Volume Three: The Gospel, the Church, and the World

Volume Four: Toward World-Wide Christianity

Volume Five: What Must The Church Do?

Harper and Brothers, New York, 1946-47. The Set of Five Volumes, $6.00.

The purposes which these volumes in the Interseminary Series are designed to serve are stated in the Preface thus: (I) to outline the character of the contemporary world which challenges the Church; (II) to proclaim afresh the nature of the Gospel and the Church which must meet that challenge; and (III) to set forth the claims which ecumenical Christianity makes upon the various churches as they face their world task.

Volume One is entitled 'The Challenge of our Culture.' Its editor, Dr. Clarence T. Craig, introduces it by a statement called 'The Faith by Which We See.' Dr. Joseph Haroutunian's chapter, 'Men Among Machines,' deals with the tensions and problems created by the predominance of the machine in modern life. Dr. Elmer J. F. Arndt, in his article 'Rivalries for Power,' analyses the power conflicts carried on among groups—economic, political, and even religious—in modern society. Dr. Buell G. Gallagher, in his treatment of 'Racism and Color Caste,' points out not only the absurdity of the doctrine of so-called racial superiority, but also its desolating effect on the progress of the Gospel. Dr. Walter Marshall Horton's chapter, 'Personal Tensions in Modern Life,' analyses the basic types of personal trouble in modern life, describes the factors which produce them, and states their social consequences. Dr. Amos N. Wilder, in considering 'The Spirit of our Culture,' deals with 'the contemporary picture of cultural disintegration; relativism and anarchy in accepted values; the loss of ritual and community symbolism; rootlessness'; but he is not blind to 'the beginnings of a new integration,' as illustrated by aspects of the impulse toward community. The final chapter in the book, by Dr. James H. Nichols, is headed 'Secularism in the Church.' In it the author purports to describe the Church's failure not only in such impersonal relationships as those of politics and economics, but also in such realms of personal relationship as the family.

Volume Two is called 'The Church and Organised Movements,' and is edited by Dr. Randolph Crump Miller. It was undertaken by a company of Christian thinkers residing on the

West coast, entitled the 'Pacific Coast Theological Group,' supplemented by special invited guests. The book is 'an appraisal of organized movements which serve definite classes or interests in our contemporary society' in the light of this question: 'What resistance and what resource do these groups present to the Church?' The opening chapter, 'The Discovery of Resistance and Resource,' is written by the editor; it deals with the theological framework of Christianity and the standards of judgment which grow out of it. The second chapter, 'The New Comparative Religion,' by Dr. D. Elton Trueblood, gives several examples of secular rivals of present-day Christianity for man's commitment and allegiance: 'the faith of labor,' Marxism, scientism, anthropocentric humanism, and nationalistic mysticism. In succeeding chapters various contemporary movements are considered, 'Secular Radicalism' by Dr. George Hedley, Fascism by Dr. Howard Thurman, Welfare Work by Dr. Buell G. Gallagher, Organised Fraternalism by Dr. Dwight C. Smith, Organised Education by Dr. Frederick West, and 'The Cults' by Dr. Pierson Parker. Thereafter in chapter nine Dr. Hugh Vernon White considers 'Christianity and the Non-Christian Religions'; and in the concluding chapter Bishop Edward L. Parsons summarizes the 'Resources in a Genuinely Christian Church.'

Volume Three is entitled 'The Gospel, the Church, and the World,' and is edited by Dr. Kenneth Scott Latourette. It is divided into three parts. The first considers the nature of the Gospel and the Church. Dr. John Knox discusses 'The Revelation of God in Christ,' Dr. Paul E. Scherer 'The Nature of the Church,' the Rev. W. Norman Pittenger 'The Christian Hope of a Transfigured World.' Part two seeks to find out how the Gospel and the Church actually function. Dr. Latourette in chapter four considers 'The Church and Christian Society Today in the Perspective of History,' and attempts to predict the direction in which the church will move in the immediate future. Dr. H. Richard Niebuhr, in his chapter, 'The Responsibility of the Church for Society,' canvasses the question of how the Church and the individual Christian should be expected to act, and considers whether a fully Christian society can be realized in this world. Dr. John C. Bennett then discusses 'The Limitations of the Church,' i.e., the inherent weaknesses and handicaps in which the Church is involved as it seeks to discharge its mission. In Part Three the task which faces the Church today is presented. Dr. Luman J. Shafer in his chapter, 'Necessary Reorientations in Thought and Life,' considers the changes which the Church must make in order fully to fulfill its proper functions. Finally, Dr. Elmer G. Homrighausen, in his essay, 'The Vocation of the Christian Today,' deals with 'what individual Christians should do, what should be their qualities and what resources are available to them as they endeavor to accomplish their vocation.'

Volume Four, edited by Dr. O. Frederick Nolde, is called 'Toward World-Wide Christianity,' and deals with the much-discussed ecumenical movement. In chapter one, 'Christianity and the Churches,' Dr. Matthew Spinka describes the Church situation as it now exists. In chapter two Dr. John A. Mackay presents the Biblical and theological bases on which the ecumenical movement rests. In the third chapter, 'The Forms of Ecumenical Christianity,' Dr. John C. Bennett portrays the various ways—mutual recognition, federal union, full corporate union, etc.—in which this ecumenical movement may find practical expression. In the next chapter Drs. Henry Smith Leiper and Abdel R. Wentz trace in brief outline the history of concrete ecumenical organizations; and in chapter five Dr. Charles W. Iglehart tells the inspiring and moving story of how world Christian fellowship was implemented during World War Two. Dr. Nolde's own chapter, 'Christian Community and World Order,' describes the approach of the ecumenical Church to practical problems of social and corporate life, especially the crucial problem of the prevention of war. Chapter seven, by Dr. H. Paul Douglass, entitled 'Ecumenicity in America,' sketches the growth of the ecumenical movement in the churches of the United States. In chapter eight Dr. W. Stanley Rycroft lists the difficulties—such as ingrown group consciousness—which this forward-looking ecumenical movement still has to encounter in the Christian churches of today; and in the concluding essay Dr. Elmore M. McKee describes how this ecumenical ideal can be realized in practical form at the level of the local congregation.

Volume Five is entitled, 'What Must the Church Do?' It is the work, not of a group, but of one man, Mr. Robert S. Bilheimer, Secretary of the Interseminary Movement, and the main begetter of this series of volumes. Mr. Bilheimer provides what may be called an interpretative summary of the previous four books, starting with an analysis of the challenge which confronts the Christian Church today, outlining the manner in which the ecumenical Church has sought to measure up to its responsibilities, and ending with a consideration of the task ahead, which he states thus: 'that of furthering with every ounce of spiritual energy which we may be given and with all of the wisdom which we

possess the ecumenical reformation already started' (p. 120).

It was only to be expected that in such a group of composite volumes there would be some overlapping; and in fact there is. Thus, for example, the relation of the Church to society is considered by several contributors. It may be thought, too, that one or two of the essayists have belabored the unfortunate Church with undue severity. But with the main object of the series every thinking Christian will have the keenest sympathy. And it must be admitted that the writers have discussed the situation with knowledge, frankness, and courage. No one can read these books without being enlightened and challenged. The greater the number of readers, the more will the great ecumenical movement—a movement of potentially vast significance for the Church and even for the world—be strengthened at the point where at present it is weakest, namely, the level of the local congregation and the individual Christian.

NORMAN VICTOR HOPE

Primer for Protestants, by James Hastings Nichols, Association Press, New York, 1947. Pp. 151. $1.00.

It is no exaggeration to say that at the present time there is mounting tension between Roman Catholicism and Protestantism in the United States. For this state of affairs various factors are doubtless responsible. But the chief reason is this, that Roman Catholicism has grown so strong numerically that it is now the largest single religious body in the U.S.A.; and this Romanism, well organized and ably led, is seeking to obtain privileges and advantages in the U.S.A. which it has never enjoyed before.

That Protestantism is waking up to the seriousness of the situation is probably true; the widespread interest aroused by Harold E. Fey's articles on the theme, 'Can Catholicism Win America?' in the 'Christian Century' a year or two ago is evidence of that. But if Protestantism is going to meet this Roman Catholic challenge at all adequately, it will have to be much better informed than it is at present both as to its past history and as to its perennial principles. It is into this situation that Dr. Nichols' book fits so admirably. For in the first part of it the author presents a brief but illuminating survey of the origins and history of the Protestant movement, emphasizing—what is too often forgotten, even by Protestants themselves—that Protestantism goes back, not merely to the sixteenth century, but to the New Testament, and that it stands not merely for negative protest, but for positive witness. In the second part of his book, Dr. Nichols expounds the basic positive principles of Protestantism, namely, The Sole Headship of Christ; God's Redemption and Man's Trust (i.e., justification by faith); The Protestant Conception of the Church (i.e., the universal priesthood of all believers); The Bible as the living Word of God, through which He speaks anew to every generation; and finally, the conception of the Christian's Vocation, not apart from the world, as in monasticism, but in the world, seeking to mould the world nearer to the mind of Christ.

This book of Dr. Nichols does not pretend to be a detailed, documented study of the problem of Roman Catholicism and Protestantism, such as Francis J. Paul gives in his 'Romanism and Evangelical Christianity,' or Cecil John Cadoux in his 'Catholicism and Christianity.' But within its brief compass it says a number of things that present-day Protestants ought to know—and says them in a lively and interesting way. It deserves a wide circulation among ministers and laymen alike.

NORMAN VICTOR HOPE

The Christian Doctrine of Grace, by Oscar Hardman. The Macmillan Company, New York, 1947. Pp. 128. $2.00.

In this little book on 'The Christian Doctrine of Grace,' Dr. Oscar Hardman does not attempt to treat the doctrine historically. This, as he points out, has been done by Dr. N. P. Williams in his 'small but invaluable' book called 'The Grace of God.' So after a very brief historical resume, Dr. Hardman deals with his subject-matter topically, as it were. He begins by defining grace as 'the divine favor which is bestowed upon man,' and explains that 'it takes the form of a beneficent personal influence which is brought to bear upon the spirit of man by the Spirit of God.' 'The fact that the Incarnation of the Son of God is the supreme act in the operation of grace, by which the fullest measure of personal influence is rendered possible,' he goes on to say, 'requires us to speak of grace as "the grace of the Lord Jesus Christ."' Next Dr. Hardman considers the theory of double predestination, i.e., the view 'that God is responsible for an arbitrary discrimination between men, some of whom He predestinates to be the recipients of His saving grace, while the others are abandoned to the destruction which is their appointed lot as sharers in a corrupted nature.' The conclusion to which he comes is this, 'that God's mercy is upon all men, and that salvation is

available for all, while the scheme of salvation includes the method of election to special privilege and responsibility, by which some are chosen to serve God's purpose of good for all.' He then examines the question of free will, both theologically and practically, and the distinction between prevenient grace and subsequent grace. Thereupon he considers the distinction, for which Thomas Aquinas was responsible, between 'habitual grace,' i.e., 'the relatively permanent grace which effects the healing of the soul and places it in a state of salvation,' and 'actual grace,' that is, 'the transient and recurrent grace which leads the soul to undertake particular activities.' He next deals with 'the means of grace' in the technical sense of 'the preaching of the Gospel of Christ, the reading of the Word of God, the practice of prayer and meditation, the corporate worship of God, and the operation of the Church's sacramental system.' Finally, Dr. Hardman discusses the achievements of grace, which he summarizes as 'the creation of the Christian character, its greatest achievement,' and the impartation 'to chosen men and women' of 'particular charismata, or spiritual gifts, for the edification of the other members of the Body.'

Though there are certain things in Dr. Hardman's book which do not accord with traditional Calvinism, yet it must be admitted that he writes with clarity and knowledge, and that he endeavors to be fair even to views which he does not share. Thus his book on this important doctrine is stimulating and thought-provoking.

It is perhaps excusable in an Anglican churchman, such as Dr. Hardman is, not to know (p. 98) that the Dr. Maclaren who wrote 'Sermons Preached in Manchester' was called Alexander, not Ian. Ian Maclaren was the pen-name, for purposes of novel-writing, of Dr. John Watson, minister of the Sefton Park Presbyterian Church of Liverpool. This error should be corrected in future editions of the book.

NORMAN VICTOR HOPE

Councils of the Mighty, by W. H. Perrins. The Christopher Publishing House, Boston, 1947. Pp. 485. $5.00.

To judge from the title, this book might have been expected to concern itself with those ecumenical gatherings of Christian leaders, from the Council of Nicaea in 325 onwards, which sought to decide disputed points of Christian theology. But in fact the book is something very different. It consists of a lengthy and highly imaginative account of a young man named Darien Holliwell who, at the age of fourteen, comes into touch with an old man called the Scribe of the Cosmos. This Scribe tells the young man about the Sacred Creative Seven, the rulers of the universe, whose servant and emissary he (the Scribe) is. Young Darien is taken under the special protection of Velcor, one of the Sacred Seven, who rules the world of genius. Thereupon he goes through various experiences of a more or less metaphysical kind, until he becomes what is known as a 'Christed one,' able to work great miracles. Finally he is put to death at the insistence of an evil doctor by the name of Fingon.

On the publishers' dust-cover it is explained that this story is meant to describe the coming to earth of a 'New World Teacher,' who 'will serve the Aquarian Age in the same way that Jesus the Christ served the Piscean Age.' The book—so it is explained—'will be of especial interest to Theosophists, Occult Students, and those interested in pantheistic evolution.' Perhaps so; but in the judgment of the present reviewer this book contains nothing of any value to Christian ministers or laymen.

NORMAN VICTOR HOPE

The Christian Heritage in America, by George Hedley. The Macmillan Company, New York, 1947. Pp. x + 177. $2.00.

America, with its more than 250 denominations, has become the classic example of ecclesiastical "fissiparousness." The present useful little book brings some order out of the seeming chaos by describing the historical origins, the characteristic features, the merits, and weaknesses of eleven of the most important religious bodies in the United States (Jews, Eastern Orthodox, Roman Catholics, Lutherans, Presbyterians, Episcopalians, Congregationalists, Baptists, Quakers, Methodists, and Disciples). Four chapters are added on "Liberal Christians," "Revivalists," "The Hebrew-Christian Tradition," and "The Church of the Future." This timely popularization, with its condensed information and suggestive comment, fills a real need among ministers as well as laymen. The attitude toward the various religious bodies is eminently fair and sympathetic. The theological viewpoint is that of a rather extreme liberalism. All but two of the chapters are based on sermons preached by the author at Mills College, where he is now Associate Professor of Economics and Sociology, having previously taught at the Pacific School of Religion and at Hartford Seminary.

The chapters on Jews, Eastern Orthodox, and

Roman Catholics are valuable for historical perspective, though containing some statements to which exception might be taken. Three-fourths of our universal Christian history is "Catholic," to be sure, but certainly not Roman Catholic as the author implies (p. 18). To concede this is to surrender the Protestant case. "Concern for accuracy" (p. 19) hardly distinguishes Greek Orthodoxy from Roman Catholicism, with the latter's meticulous schoolmen and their scientific theology. To say that Rome, the older and greater ecclesiastical center, "separated herself from Constantinople" (p. 19) sounds strange.

The Reformation is interpreted too much in terms of Renaissance individualism and secularism, too little in terms of Luther's religious heritage and churchly ideals, as when we read that "the greatest contribution of the Lutheran movement" "is that of the absolute right of the individual to be absolutely himself" (p. 36). The political, economic, and educational influence of Calvinism is appropriately noted (pp. 41, 46, 69). To interpret "presbyter" as "senior" (p. 45) is better etymology than history. The Presbyterians were not "dominant in Oliver Cromwell's Commonwealth" (p. 63). To compare historic Calvinism with Mohammedan fatalism (p. 42) is as misleading as it is infelicitous. If the accusation be implied of contemporary Presbyterian theology, it becomes absurd. The author's summary of the moderate conservatism of American Presbyterianism is admirable: "Presbyterianism as a whole moves slowly and with caution, but . . . nevertheless it does move. . . . The Church reacts in the long run to the changing attitudes of its entire membership" (p. 46). The Massachusetts Puritans did not copy their Congregationalism from the Plymouth Pilgrims (p. 65), as Professor Perry Miller has shown, nor did the Puritans incline to prohibit the use of alcoholic beverages (p. 110), as is sometimes popularly supposed.

There never was an Anglican bishop resident in colonial America (cf. pp. 52, 108). Not American "bishops" (p. 52), but one bishop, was consecrated by the Scottish Episcopal Church in 1784. Like Piette in *John Wesley in the Evolution of Protestantism*, the author emphasizes—to the point of exaggeration, one is convinced—the "Catholic" backgrounds of Methodism (p. 112). How literally can the statement be taken that Wesley "enforced high standards of . . . intellectual qualification" on his early lay preachers (p. 107)?

In spite of some exceptionable statements, this little book admirably supplies a real need for information on our principal American religious bodies. The casual reader will find it informing, the more careful student will find it suggestive, all will find it interesting.

LEFFERTS A. LOETSCHER

World Christianity: Yesterday, Today, Tomorrow, by Henry P. Van Dusen. Abingdon-Cokesbury, New York, 1947. Pp. 255 + 4 appendices. $2.50.

Dr. Henry P. Van Dusen after visiting mission stations around the world and attending the Madras Conference came to realize the absolutely primary importance of the world missionary movement and the ecumenical Church of Christ. Much that he has written and published in the last decade has to do with these subjects.

The magnitude of the Christian enterprise and its absolute relevance to the present world are emphasized in the introduction and first chapter of "World Christianity." Such statements as the following are notable:

"For the first time in the long millenia, a global age has wrapped all mankind in a single garment of destiny."

"From the record of Christian churches in wartime three facts stand forth: "The Christian Church has been discovered as the one indomitable, invincible champion of human rights. The Christian Church has been discovered as the omnipresent, dauntless ministrant to human need. The Christian Church has been discovered as the one invulnerable, indestructible world Community."

The author goes on to describe and evaluate the Christian missionary outreach. Here he calls upon his friend "The Man from Mars" to witness the great recrudescence of Christianity on a world scale during the past hundred years. Why a man from Mars? We might ask. A man from Oshkosh or Kalamazoo might witness this remarkable fact and it would mean far more to him. Dr. Van Dusen describes his point thus:

"One of the most manifest and astounding changes wrought in the life of the world by the intervening century was the radical alteration in the position of the Christian religion with respect to sweep, vitality and promise . . . much the most vigorous and remarkable which the world has ever seen."

Then the writer comes to account for the forces which, under God, have caused this great advance. "The one indispensable factor in Christianity's successive advances . . . has been the Christian church, and the tireless, faith-filled,

self-giving zeal and service of its evangelists the Christian missionaries. Always they have carried three instruments for their work: the Scriptures; humanitarian concern and services; above all, the story and power of Jesus Christ."

When the author passes on to consider the advance toward Christian unity he is on a subject which he knows very well, and which is close to his heart. That is, he knows very well the recent movements toward church unity. In his view of the early councils of the church he is not quite so clear. His tendency is to place far too low an estimate on these councils. He considers the statement that these councils by a unanimous or majority voice proclaimed Christian truth, and then settled the matter, a "travesty of fact." He terms these councils a "melancholy sequence" and states that they produced "very meager fruitage in pacification of controversy."

We should consider a major fault of the book this low estimate on the work of the early ecumenical councils of the church. It is all too true that there was much of political intrigue in these gatherings and that they did cause many divisions in the church. Yet they did represent the church very widely and preserved the faith in a very real way. While admitting freely their faults we should not be blind to their accomplishments.

One will read with great profit the discussions on the Christian world mission. We agree with the writer in most that he says, especially such statements as: "Great evangelistic impulses of missionary power—always the surest barometer of spiritual vitality."

There are many things that pastors will do well to quote, like Pastor Martin Niemöller telling of the last words he heard from his old father when the latter visited him in concentration camp: "My dear boy, the Eskimos in north Canada and the Batak tribe in Sumatra have sent you greetings. They are praying for you." Even in concentration camps the support of the whole Christian fellowship was a real and vital fact.

Then there are the thrilling words of Bishop Berggrav of Norway: "This is only the manifestation of what we knew already . . . the time is past when the world-wide fellowship of Christians was only an experiment full of hesitation. During the war Christ has said to us, 'My Christians, you are one.'"

We cannot follow Dr. Van Dusen so closely when he comes to a discussion of the authority of the Christian Faith. He reviews the standpoint of Dr. Hendrik Kraemer on the point of continuity or discontinuity between the Christian message and the non-Christian religions. At the opposite pole in this discussion were Dr. Hocking and "Re-Thinking Missions." Dr. Van Dusen is willing to admit, "Whatever debt the missionary movement might confess to the prodigious labors of the Laymen's Inquiry, the theological position of its report had made almost no appreciable imprint upon missionary philosophy."

On the other hand the writer says when speaking of the younger churches, "Their minds have been schooled in an interpretation of Christian faith more akin to 'liberalism' than to 'orthodoxy' or 'neo-orthodoxy.'" From our own observation of the churches in mission lands we should doubt this judgment. We feel that the younger churches in most of the mission lands are conservative in their theological ideas.

Finally we should take issue with the writer's feeling that we may be at the beginning of a recession in the Christian movement. We think the general facts of his book would indicate quite the opposite, that in God's power we may be at the portal of the greatest advance the Christian Church has ever made, which will make the truly marvelous accomplishments of the past century seem only a prelude.

J. Christy Wilson

Introduction to Iran, by Elgin Groseclose. Oxford University Press, New York, 1947. Pp. 257. $3.50.

Here we have one of the best books on Iran that has appeared in recent years. Dr. Groseclose first came to Iran as a teacher in the Mission School at Tabriz in the early 1920's; he has recently been back as Treasurer General of the country by appointment of the Persian parliament. Not only does the author know the country first-hand, but he is an experienced writer as well. Several of his novels have had wide circulation, especially *Ararat*. He is also the author of a standard work on an economic subject, *Money: The Human Conflict*. All of this prepares the writer for a better book on Iran and gives him an insight into the moral and religious problems of the people as well as the political and economic.

After a more or less ordinary introduction concerning the land of Persia and her people, the author goes on to a consideration of the culture—and Iran has one of the oldest and finest traditions of culture and art in the world. Then the book gains in momentum as the author describes the social and political life of the country. There are chapters, then, on the life of the people and their morals and religion.

One whole section of the book treats in de-

tail the reign of Riza Shah Pahlavi and this is worth-while both as history and a record of his remarkable era. Then the writer goes on to consider Iran today. A notable feature of this last section is the absolute candor with which the position of Soviet Russia in Iran during the war is discussed. It will open the eyes of many Americans to read plainly how the U.S.S.R. treated Iran and how the United States was forced to make good on many of the payments which the Russians simply neglected to make, while at the same time using the material facilities of Iran to support the Russian war effort.

The political motives of Russia and Great Britain are set forth with clear analysis and the economic situation and prospects of this ancient land are covered in a comprehensive way with plenty of facts, which the author had a splendid opportunity to obtain as Treasurer General of the country. Ministers will be most interested in the book because of the very frank picture it gives of the Mohammedan religion in Iran. The author also gives far more space to a discussion of Mission work in the country than most writers. He offers some criticisms and, strangely enough, does not give so much notice to the educational and medical work of the Christian Missions as to their direct evangelism and the founding of the church. In our opinion this is a book which should be read by all those who are interested in the mission work of our church in this Moslem field, as it sets forth the realities of the religion and the missionary task better than any other book we have seen by a secular writer. We trust that the volume may arouse a great deal of interest in Iran and that the voice of this layman may enforce all that our missionaries have been telling us about Iran over the course of the years.

J. Christy Wilson

The Intellectual Adventure of Ancient Man, by H. and H. A. Frankfort, John A. Wilson, Thorkild Jacobsen, and William A. Irwin. The University of Chicago Press, Chicago, Illinois, 1946. Pp. 401. $4.00.

This book is scholarly and thought-provoking. It may be described also as a landmark in the growing literature on the ancient Near East, cradle of our civilization and geographic setting of our faith. A symposium, the book is the product of firsthand exploration and research by five distinguished specialists of Chicago's famed Oriental Institute. Mr. and Mrs. Frankfort contribute the first chapter—Myth and Reality—and the last—The Emancipation of Thought from Myth. In between, are rich offerings on Egypt, Mesopotamia, and the Hebrews, by John A. Wilson, Thorkild Jacobsen, and William A. Irwin, respectively.

The central affirmation of the volume is this: the ancient Near East expressed the relation between man and nature as an I-Thou whereas the Greeks discarded the primitive mythology of the Near East in favor of an I-It relationship. Though the several authors hew closely to this line, observance of the common formula is not so exacting as to make variations and departures infrequent. On the whole the writing, despite the heavy character of the essay, is not dull. But it cannot be claimed that the authors have really gone out of their way to help the intelligent non-specialist. They have successfully manipulated, nonetheless, the vast data at their disposal in their attempt to sketch the speculative thought of the ancient Near East on such ponderous matters as the universe, the function of the state, and the values of life.

Professor Wilson makes the hieroglyphics speak; he suggests that the ancient Egyptian idea of God was monophysite rather than monotheistic. Professor Jacobsen illumines the Mesopotamian past; his competent opinion is that Mesopotamian thought viewed cosmic order as an achieved, not given, reality. The critical and able interpretation which Professor Irwin places upon the record of Israel is impressive although his somewhat materialist approach can hardly win the support of conservative scholars. Perhaps the main trouble with this book is that it seeks to bridge the gap between archeology and theology, philosophy and religion, and fails. As an evaluation of ancient records and sources, however, it is a brilliant accomplishment.

Edward J. Jurji

Major Trends in Jewish Mysticism, by Gershom G. Scholem. Schoken Books, New York, 1946. Pp. 454. $5.50.

Professor Scholem of the Hebrew University, Jerusalem, here rescues Jewish mysticism from near oblivion. He corrects the error for which the great Jewish scholars of the past century —Graetz, Zunz, Geiger, Luzatto, and Steinschneider—are largely responsible. His work shows that Jewish mysticism remains within the orbit of Monotheism, even though its value had been minimized by eminent Jewish theologians, medieval and modern, such as Maimonides, Saadia, and Hermann Cohen. To that extent at least, he has enlarged our understanding of Judaism.

Within the compass of his nine chapters, the author discloses the core of Jewish mysticism as it manifests itself in the Merkabah—the lore concerning the heavenly Throne-Chariot (Ezek. i and x); in the phenomenon of Saintliness, known as Hasidism, which was ultimately incorporated in that other mystical development, Kabbalism; and their ramifications and variations. He expounds his subject against the background of theology, religion, and general mysticism. He concludes that mysticism is a definite stage in the historical development of religion.

It is Dr. Scholem's considered judgment that mysticism transforms the conception of God which it encounters in the peculiar religious consciousness of the social environment. This transformation is from dogmatic knowledge to a novel and living experience and intuition. Thus whereas Maimonides and the philosophers had declared that the words "God is living" could only mean that He is not dead, the Jewish mystics (Kabbalists) recoiled from this "negation of negation." To them, the "living God" manifests Himself in the acts of Creation, Revelation, and Redemption. Similarly, the Torah, in the view of the mystics, was a living organism, the cosmic law of the universe as God's wisdom conceived it.

All along the line, Jewish mystics transformed the religious standards of their faith into an experiential reality. Thus they transformed the Halakah (Oral Law) into a sacrament, a mystery rite. As for the Haggadah (Legend)—mirror of Jewish life and feeling during the rabbinical period—they did not regard it as a dead letter, nor did they despise it in the manner of philosophy. Rather did they accept it as a key to mystery, a record of events which took place on a stage of cosmic significance. Moreover, the mystics restored the novelty and vitality of prayer; whereas the philosophers adopted a speculative attitude to worship, the mystics, in their chants and supplications, recovered for liturgy its lost function in Judaism.

Prodigious learning, creative insight, and scholarly objectivity make this volume a welcome addition to the literature of the field.

EDWARD J. JURJI

Modern Trends in Islam, by H. A. R. Gibb. The University of Chicago Press, Chicago, Illinois, 1947. Pp. 141. $2.50.

The foundations of Islamic thought, its tensions and modernism, its law and society, and its position in the modern world—these are the chapter rubrics and general themes of the volume under review. From the pen of the eminent Oxford Arabist, the nine chapters of the book were originally delivered at Chicago as the Haskell Lectures in Comparative Religion (1945).

The author has handled his material with a fine touch. He writes learnedly of the "intellectual confusions and the paralyzing romanticism which cloud the minds of the modernists today." He puts his finger on the sore spot when he refers to the so-called cult of Muhammad—that emotional outpouring which has been substituted for clear thinking and spiritually effective theology. Nor does his sharp eye fail him when he observes that Moslems of our day will tolerate rationalists and free thinkers; they will even permit attacks on Allah, but the slightest questioning of the Prophet's biography will evoke immediate hostility. The truth of the matter is that no critical investigation of Muhammad's career would be countenanced by present day Islam.

In fact the modernists of Islam have limited their horizon and restricted their vision. They wield an apologetic which relies upon the norms of another day; they confuse Western materialism with the Christian religion; and they are likely to disregard the more creative impulses of the Western tradition. It is the contention of Professor Gibb, therefore, that the real threat to Islam stems from within. It springs from the labors of all Moslems who would substitute a social and this-worldly outlook for the stern discipline of their transcendentalist faith; it grows out of the thought of all religious leaders who interpret God in terms of their own minds; it is a threat which crystallizes in the enthronement of Nationalism alongside of Allah. These are among the modern trends which nullify the old faith. A preliminary step in the right direction might consist in the proper implementation of a policy of separation between religion and the state.

EDWARD J. JURJI

The Heart of the Yale Lectures, by Batsell B. Baxter. The Macmillan Co., New York, 1947. Pp. 332. $2.50.

The author serves as Professor of Speech and Homiletics at David Lipscomb College, Nashville, Tenn. He has made copious extracts from the Lyman Beecher Lectures, the first of which Henry Ward Beecher delivered in 1871-72. The excerpts run from a sentence or two to a page or more, with a short paragraph as an average. The first main part, 108 pages, deals with The Preacher; the next, 98 pages, with The Sermon; the last, 70 pages, with The

Congregation. Note the order and the proportion, both true to the facts! First, the Preacher; second, the Sermon, third, and least, the People!

The excerpts come mainly from the following, with the most prominent first, and on down to the least: Beecher, Brooks, Chas. R. Brown, Broadus, Bishop Simpson, Chas. E. Jefferson, Jowett, W. M. Taylor, Paul E. Scherer, and Jas. Stalker. The excerpts from the first four equal in number those from the last six. In fact, the compiler could have made as good a book out of selections from those four, all of whom, like himself, belong to the B. Family. He does not quote from two recent series, both by distinguished divines, neither of whom deals with Preacher, Sermon, or Congregation.

The author has done his work well. If he can send out as good a work at the age of thirty-one, he ought later to publish something distinctly his own, perhaps about delivery. He has shown us afresh the wealth and the variety of the Yale Lectures. But still the book scarcely deserves a title about the "heart." Again and again the excerpts contain words that move, but as a whole the volume does not cause any such heart throbs and high resolves as some of the Yale Lectures, such as those by C. Silvester Horne, *The Romance of Preaching*. Does a compendium ever have heart?

ANDREW W. BLACKWOOD

The Theory of Preaching, by Austin Phelps, abridged and revised by Faris D. Whitesell. Grand Rapids, Eerdmans Publishing Co., 1947. Pp. 167. $2.50.

Professor Whitesell teaches homiletics and kindred subjects at the Northern Baptist Seminary in Chicago. With many of us he thinks that Phelps's book stands second to none of its kind. Published in 1881, and often reprinted, *The Theory of Preaching* has been available recently only at second hand. So the reviser has made a small handbook out of a voluminous treatise. In fact, he has also here summarized two other works by Phelps, and then added a short biographical sketch. Unlike a famous historian whose work has recently been abridged, Phelps kept his reputation spotless. He was a saint.

Phelps defines homiletics as "the science of which preaching is the art, and a sermon the finished product." His own stress falls on homiletics. He defines and classifies in the old heroic fashion. He emphasizes the importance of the text, and the principles for choosing texts; the need of explanation, and the qualities of exposition; with the call for structure, and the various parts of the sermon plan. Herein lies the main emphasis of the book, as revised, and its chief value.

Both Phelps and the reviser believe in structure. So does the reviewer. If we are to have more of a teaching ministry we must have more stress on the Bible and on doctrine, with more emphasis on strength of structure and on clarity of style. This book rightly stresses such subjects as the proposition and the conclusion. The section on style proves to be disappointing, perhaps because of the condensed form. It lacks "style."

In recent times most of us have taught the subject differently. We use in one chapter more facts than such a book contains as a whole. We may or may not secure better results, but we keep more closely in touch with human needs, and with living sermons, both from yesterday and today. All of us who teach homiletics should welcome this book for our seminary libraries. As for readers in general, it seems to be overpriced. Dr. Whitesell has done carefully and skillfully what he has undertaken. If his book leads to more preaching from the Bible, and to more of a teaching ministry, we shall all rejoice.

ANDREW W. BLACKWOOD

The Bishop's Mantle, by Agnes Sligh Turnbull. The Macmillan Co., New York, 1947. Pp. 359. $3.00.

Mrs. Turnbull writes well. She has something to say, and she says it with skill. Her books contain beauty, with no dirt. Sometimes she departs from the doctrines of her Presbyterian girlhood at New Alexandria, Pa., but she upholds Christian ethics. She also teaches pastoral theology and church leadership, with a touch of homiletics, all of them indirectly, by a sort of case method. Among the four novels by Mrs. Turnbull, all of them good, this one ranks first. It should go into motion pictures.

The book presents us to people with all sorts of charm, with foibles and frailties enough to make them seem human: the old bishop whom we love, the young clergyman whom we admire, and the young wife whom we pity; the aged sexton who bosses everybody, the young secretary who shows herself human, and the young widow who tempts the pastor; the young lover who commits suicide, the young girl who causes the catastrophe, and the father who survives the shock. In short, Mrs. Turnbull knows the city parish, with the slums nearby, and the ways of personal counseling.

Among recent books about the pastor and his wife, this one stands first. It will help any young minister see what social conditions he may find in a city church today, and what social problems he must face in the community. The book may help his wife even more. It shows two types of women in the rectory: one with charm and no religion, as yet, and one with religion but no charm, at least not on the surface. Both of them win our hearts. So do the men, old and young, all save a few, including the church officer who owns the wrong sort of buildings for rent. All of these live and move through a story full of action and color, with suspense, and a denouement that satisfies.

One of the episodes has to do with vespers. The young rector wishes to reach men who show no concern for God or Church. So he starts afternoon services, with the best of music, and a ten-minute sermonette. This he prepares with all his skill. He preaches to throngs of seekers, many of them men. One week he comes to the problem of personal purity. He does not know how to deal with the subject. Then he tries an experiment. With no words of explanation, in lieu of a sermon he reads from the Book of Proverbs what the wise man writes about the wiles of a harlot.

"As Hilary read slowly on, there was a silence in the church so profound that no breath or movement stirred it. He raised his head at last and looked into the faces raised to his. He spoke the final words with his eyes upon them, giving majestic weight to every syllable:

> 'She saith, Stolen waters are sweet and bread eaten in secret is pleasant. But he knoweth not that the dead are there; and that her guests are in the depths of hell.'

"The vestibule was crowded after the service. Many of the young men waiting asked him hesitantly to be told again where the passage just read could be found. Hilary decided in the moment to have copies printed for mailing." What a way of Preaching from the Bible!

ANDREW W. BLACKWOOD

Ten Questions. Bible Studies of The Oslo World Conference of Christian Youth. 297 Fourth Avenue, New York. $1.

We have heard a good deal about the Bible study projects of the Oslo and Amsterdam Conferences of Christian Youth. It is now possible to secure a set of study outlines of the Oslo Conference from the New York office for one dollar. Older youth groups, as well as adult Bible study groups, will find helpful suggestions in these "Ten Questions" should they wish to carry on serious inquiry into modern problems while using the Bible as their chief source book.

There are eleven pamphlets in all. The first, a Supplementary Booklet, contains an introductory statement about the series, an excellent Bible study arranged by Suzanne de Dietrich, and a prayer Service. The Ten Questions—one for each of the ten pamphlets—include such studies as—(1) How is Christ now overcoming the world? (2) Who decides what is good and evil? (3) Can the Bible help us in our concrete decisions? (4) Is man the slave of his inventions? (5) Must individual freedom and social justice clash? (6) Must society be built upon the family? (7) On what basis is World Order possible? (8) Are the Churches beyond repair? (9) Can the Churches really unite? (10) Can the Church avoid being utopian or escapist?

Each study contains several pages of provocative resource material bristling with questions for discussion. There is an utter frankness noticeable in these studies which will not allow the study group to rest in sentimental or half-way solutions.

It would be an experience for older youth groups to undertake this series of studies, not only for the discipline involved in tackling burning issues which today confront us, but for the purpose of entering into the fellowship of thought and worship and life which was represented at Oslo. There is one difficulty, however, involved for American youth in undertaking this series, and that is the difficulty of really entering into the tragedy of the human situation which European youth know at first hand. These studies presuppose mature, earnest students. In any case, this set of "Ten Questions" can stimulate a conscious realism about life even where it may not be actually discerned.

E. G. HOMRIGHAUSEN

The Church and Christian Education, by Paul H. Vieth, editor. The Bethany Press, St. Louis, 1947. Pp. 314. $2.50.

In 1944 the International Council of Religious Education, a cooperative agency representing forty denominational boards of Christian education in the United States and Canada, and thirty-two state councils of Churches, appointed a committee to undertake a study of the present status of Christian education. The Committee consisted of seventy-two members, a roster which included not only Christian educators, but theologians and specialists in the field of mental health, pastoral work, rural Church work, publishing, and the like. A number of laymen were

included. The Committee met as a whole on four occasions for three-day periods, at which time preliminary drafts were presented, criticized, corrected, amended, and referred to writers for revision. Dr. Vieth acted as the secretary of the group, and in that capacity he has edited the report of the Committee for publication.

The book is not primarily a treatise on methods; rather, it deals with the history and philosophy of Christian education. The first chapter describes briefly the past history and present status of the subject. Other chapters deal with the theological, psychological, and methodological foundations of Christian education; the Church's program; the curriculum; the family; leadership; agencies; the community approach; and an interpretation of the future of Christian education.

The book contains an excellent bibliography and index. In every respect, Dr. Vieth has done an admirable task of editing the mass of material which the Committee considered, and brought out of the seeming chaos an orderly book which is commending itself to readers by the fact that it has already gone into a second printing.

For those who wish an outline text on the field of Christian education, this volume is to be recommended. It lends itself to general reading as well as to classroom use. While there are points at which one would wish a fuller and perhaps deeper treatment of the subjects under discussion, it must be remembered that this is a digest of voluminous documents directed to all the cooperating Protestant agencies of the International Council of Religious Education. A central theological position is taken by this interdenominational agency, a position which promises well for cooperative Protestantism in its educational work.

E. G. Homrighausen

Physicians of the Soul, by Charles F. Kemp. The Macmillan Company, New York, 1947. Pp. 314. $2.75.

This volume is a history of pastoral counseling. The Foreword, written by Dr. Russell L. Dicks, the well-known authority on pastoral work, states that "we have long needed this book. The popularity of the subject of pastoral care has been growing steadily during the past fifteen and particularly during the war years." Dr. Dicks observes that those interested in pastoral care have long been aware of the fact that they stand in a great tradition, but that the literature to date gives little understanding of that tradition.

Dr. Kemp calls attention to the fact that there are histories of preaching, worship, etc., but there are no adequate histories of counseling, or the "cure of souls." He has painstakingly gathered the materials for this study, and has presented us with a volume that is both a contribution to human knowledge and a scholarly piece of work. He is now pastor of the First Christian Church of Red Oak, Iowa.

The author sketches the story of pastoral care from the New Testament period down through Medieval times, the Reformation, to the Modern era. His descriptions of the work of the great pastors, such as Luther, Wesley, Baxter, Whyte, Bushnell, Gladden, Brooks, Truett, Jefferson, and Worcester are moving, indeed. Nor does he overlook Fosdick, Weatherhead, Boisen, Bonnell, and others. It is difficult to find passages which so well describe a pastor's heart as those quoted from Bushnell (page 60) and Baxter (page 93).

Dr. Kemp traces the development of the new psychology and the psychology of religion and indicates the impact which they have made upon pastoral theology. Three interesting chapters reveal the pastoral aspects of revivalism, the social gospel, and the cults (including faith healing and Christian Science).

Part IV gives a survey of advances made in psychology since World War I, the rise of "case work" and psychosomatic medicine, the emergence of specialization in the field, changing emphases in the "cure of souls," theological education and clinical training, the Mental Hygiene Movement, The Commission on Religion and Health, life-situation preaching, and the Church's program for today.

This is a valuable addition to the increasing literature in this field. The scope is so vast, that at times the treatment is sketchy. The study is objective rather than analytical. Little is said regarding the deeper theological problems of human therapy, especially from the point of view of the new theology. Then there is a side to the historic cure of souls which needs more investigation, and that is the relation of worship, the sacraments, and life in the Christian community to the whole process of personality reconstruction. Yet, in spite of these remarks, this is a good book to own. Little wonder that it is a Pulpit Book Club Selection.

E. G. Homrighausen

The Bible Today, by C. H. Dodd. The University Press, Cambridge, and The Macmillan Company, New York, 1947. Pp. 168. $2.50.

Professor C. H. Dodd, the Norris-Hulse professor of Divinity in the University of Cambridge provides us with a book of seven studies dealing with the contemporary relevance of the Bible. Originally, these chapters represented a course of lectures given under the auspices of the Divinity Faculty of the University of Cambridge. The book is a valuable contribution to the increasing list of publications which seek to interpret and analyze the revelation of the Bible for the modern reader.

The central thesis of these lectures is that while the Bible is a collection of writings, they are held together by the "main thread of historical narrative." The Bible tells the story of a people from a particular point of view. The Bible is seen then, not as an "inspired encyclopedia," but as the means by which we are made aware of the depth and range of our problem. As such, the Bible is the revelation of God in history, in the stream of which we still live. It is of the same stuff as our contemporary history, and individual experience. "It is meaningful because it is related at every point to the fundamental reality which lies behind all history and all human experience, which is, the living God in His Kingdom; and because it moves towards a climax in which the Kingdom of God comes upon men with conclusive effect."

The several chapters deal with the approach to the Bible from early Christian history to "post-liberal" criticism; the relation of the Old and the New Testaments to each other; the nature of Biblical history as revelation; and the way in which the Bible speaks to our present historical problem and to the contemporary individual.

A great many subjects are dealt with in this volume of interest to ministers, teachers, and laymen. Those who are charged with the responsibility of teaching the Bible will profit by Dr. Dodd's remarks on the distinction between history and myth (page 112 and ff.) as well as his interpretation of the first chapters in Genesis and his treatment of "Last things." It is when the author deals with the Bible and historical processes, and the Bible and how it speaks to the individual that he makes a most practical contribution.

E. G. Homrighausen

Mad or Muddled? by Porter Sargent. The Author, Boston, Mass., 1947. Pp. 190. $2.00.

This little book is the introduction to the author's *Handbook of Private Schools* for 1947, bound separately for circulation among readers other than those subscribing to the *Handbook*. So caustic is the criticism poured into these introductions year by year that Dr. Sargent surmises that most of his subscribers do not read them; else they would find a way to get along with his annual guide to private schools.

There is extreme difficulty in assessing the strength and weakness of this annual analysis of American education. It is full of invective and innuendo, much of which would be difficult to confirm, if true; yet, some of its disillusioning influence may be healthy, especially when we are inclined to be over-awed by our great institutions of learning or to idealize the American educational institution, dubbed some months ago as "America's Magic." (Sub-title of an article by Leslie A. White in *School and Society*, June 2, 1945, pp. 353-354.)

If, as is doubtful, Dr. Sargent has told the gospel truth in this year's installment, the following are some of the revelations which should have made the front page: American educational policy stems from three places: Harvard University, Teachers College, Columbia, and the National Education Association offices in Washington, D.C. Harvard University has for some time been under the control of Wall Street, largely through the instrumentality of Grenville Clark, the most powerful member of its corporation. President Conant yielded to this influence for a time, welcomed his many war-time activities as one escape from it, but is now coming back into his former independence of mind. Strange as it may seem, President Conant had more to do with the preparation of the N. E. A.'s *Education for All American Youth* than with his own institution's *Harvard Report*. And this second-named influential statement on American education is a couched reaction back to authoritarianism. These are only a few of Dr. Sargent's choice disclosures.

They comprise a large enough sample, however, to show that the author is a kind of Walter Winchell in American education, a faculty gossip at large. As such, he might, even so, render a service, had he a somewhat adequate educational philosophy to propose. What he offers in this year's introduction is presented only by implication; and it amounts to glorifying his own special field, the science of biology, as the be-all and end-all metaphysic from which all things in general, and the educative process in particular, stem. One is not inclined to take invective too seriously when the world-view by which it is inspired is so lacking in profundity.

While all that Sargent says must be seasoned with an abundance of salt, teachers and educa-

tors are not without profit in sampling his introductions year by year. They prick the conscience and sharpen the powers of discernment.

J. Donald Butler

A Manual of Ecclesiology, by H. E. Dana, second edition revised in collaboration with L. M. Sipes. Central Seminary Press, Kansas City, 1944. $2.00.

A more accurate title would be "An Apologetic of Baptist Polity," as the theme of the book is an exposition and defense of Baptist ecclesiology. A thorough piece of work is done on the etymology of ekklesia. A careful investigation is made into the idea of church in the New Testament, the early Christian literature, and in early and subsequent church history. The chapter on public worship is another beautiful portion. The authors inveigh against ecclesiastical church unity and deny that there is a universal church set forth in the New Testament. Only local assemblies are to be found there. To maintain their contentions the authors adduce labored and ingenious arguments. An interesting résumé of the ecumenical movement is brought forth but only to refute the validity of the movement.

Mickael Klinoff

A STUDENT'S PRAYER

Verne H. Fletcher

We give praise to Thee, O Father, that Thou hast preserved us until this new day, and hast given us the strength to accept its opportunities.

We confess unto Thee the indolence of our minds and the carelessness of our spirits. Our hearts are divided by many loyalties, and we have too seldom willed one thing. We find easy contentment in our far-off and unrealized goals, though the passing days may find us no nearer to them.

But do Thou, O Lord, have mercy upon us for we are Thy servants. Remember in Thy grace that Thou hast called us. Thou hast taken us from ordinary pursuits and given us a vocation which Thou Thyself hast chosen. Confirm in our lives Thy call, O Lord. Give to us a spirit of diligence and integrity in our work, a seriousness of intention and joy as we labor for its fulfillment. Confront us with tasks too hard for us that we may be driven to Thee for help. May we this day do something which is worth-while. Make us worthy of the comradeship of our fellow-workers and help us to see with our imagination into their needs and problems.

Fashion us in this place into a community of purpose, people moving toward something that matters. Help us to integrate our past experience with continuing growth. Re-define for us, ever more clearly, our goal and keep us constantly changing in the direction of this goal.

We, who have enough and to spare, pray for those outside of our comfortable circle. Here where there is sky so that both trees and men may grow, we remember those in crowded slums and in ruined cities. Here where there is food and kindness, we remember those who must search for each day's bread without hope. Thou, O Lord, in Thine own wisdom hast placed us here on the edge of the long night. Help us to realize that our responsibility is so much the greater. May Thy Church be the prophetic voice for a world whose ears are strained for a word of certainty. May it be sensitive to Thy judgments so that it may be repentant, first for itself and then for all society. Finally, O Lord, may we see by faith that Thy reign is in our midst by the power of Christ, and that Thy Kingdom will surely come in its fulness.

Through Jesus Christ, Our Lord. Amen.

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